M.S. en 2º. pergamino con 78 h.as

Tractatus theologicus de Angelis, auctore. Ioan. Gutierrez.

Rotulata

Gutierrez, de Angelis

+

Tractatus Theologicus de Angelis. Auctore

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Provinciae ingeniosissimo Mag.°

Et in hoc Granatensi Colle

gio Theologiae Pro

fessore anno

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Proloquium

De Angelis nobis agendum est brevi hoc opusculo, brevi quidem methodo, ut selectas saltem huius materiae quaestiones ea anni medietate, quae nobis restat, utili negotio concludere. Sed utinam ubi de Angelis disputandum est Angelica nobilitare-mur acumine, ut terrenum ingenii tenebris defecati prorsus, digne tractaremus de illis purissimis Angelicis que substantiis nulla terrenae mortalitatis faece sordentibus, quaeque inter Dei egregia opera primum locum supremumque dignitatis gradum obtinent.

Qua de causa, ut credo, post disputationem de Sacrosancta Trinitatis mysterio de 1a parte S. Thomae Doctoris quae producitur in codice est quaestio de Angelis 1a p. q. 50 usque ad 64. et omnes Doctores theologi expositores hic. Tractemus igitur nos hoc nostro opusculo de Angelis, omittendo alias philosophicas quaestiones, quas communiter in hac materia Doctores agitare solent. Ideo hic non attingemus ea quae consequuntur ad hoc, scilicet animam rationalem, communia sunt, ut sunt ea quae pertinent ad ubicationes, actiones, durationes, distinctiones rerum ac substantia Angelica, Doctrinae intellectionis, et volitionis, aliaque similia, de quibus abunde latae disceptatum est in nostro cursu philosophico. Alia vero, quae vel parvi momenti sunt, vel parum quotidianis disputationibus conducunt vel non attingam, vel levi calamo percurram, ut breve illud, quod nobis restat tempus celebrioribus theatroque dignis quaestionibus insumatur quod patebit tractatibus sequentibus.

Tractatus 2us.

De Substantia Angelicae Naturae, et ut abstrahitur a potentijs, et operationibus.

Disputatio 1a.

De Creatione, Perfectione, et Institutione Angelorum.

Cap. 1um

An Angeli Existant. Quando, et ubi creati, et quonam eorum perfectio.

Ante omnia supponendum est, quod etiam nomen Angeli est officij attributum. Huius opinionis ad tamen plerosque nominis est illud quod Hebraei dixerunt. Et in Scriptura eius Angeli dicuntur nomina illarum substantiarum quae [illegible] praestant apud Ar. ut an Angeli sint substantiae spirituales, et Silva de quo ipsa disputatio; adhuc sine [illegible] praemittere dicimus quod apud omnes intelligatur in hoc loco nomine Angeli.

Per Angeli nomen intelligimus quandam substantiam creatam intelligentem completam a corpore omnino alienam. Philosophi quidem substantias quasdam sed imperfecte etiam alij alij quasi Phi. cognovere, eas quas intelligentias vocaverunt.

Has substantias, hoc est Angelos tam bonos, quam malos dari certum est de fide apud Catholicos. Id quod constat ex pluribus Scripturae testimonijs, quae congerit Abul. hic q. 50 aut [illegible]

Sufficiat pro bonis Angelis illud Matth. 18: Angeli eorum in
coelis semper vident faciem Patris mei, qui in coelis est. Et illud
Psalmi: Benedicite Domino omnes Angeli eius, potentes virtute, facientes verbum eius ad audiendam
vocem sermonum eius. Pro reprobis verò sufficiat illud Iudae in
sua Canonica: Angelos qui non servaverunt suum principatum in
iudicium magni Dei vinculis aeternis sub caligine re-
servavit.

Ex quibus testimoniis manifeste constat Angelos tam bonos quam
malos esse creaturas rationales, praeditas libero arbitrio: alioquin nec po-
tuissent videre Deum, nec mereri, aut demereri aeternam beatitudinem, vel
aeternum supplicium.

At ratione quidem non potest sufficienter probari dari Angelos de
facto; cum nec ipsi sint nobis immediate noti, nec est manifestum per
effectus derivatos existentiam Angelorum: quia nullus effectus ad
extra ex illis, quos novimus, derivatur per Angelos, cuius in
ijs omnes effectus sufficienter possint provenire ab aliis causis separatis. Et
recte probat D. Thomas 1. parte quaestione 50. art. 1. Ubi
solvit ea omnia argumenta, quae a ratione probare contendunt Angelos existere.

Supposito ergo, quod dentur Angeli, et quod a Deo producentur ut alias
creaturae; rogatur 1°: quando creati sunt Angeli? Resp. creatos esse in tempore
initio mundi. Id quod est de fide. Constat quod ex Concilio Lateranensi: capite
Firmiter de summa Trinitate, quod habetur etiam inter decretales.
In eo ergo dicitur: initio temporis a Deo utramque creaturam de nihilo pro-
duxit, Angelicam scilicet et mundanam.

Rogatur 2: Angeli creati sunt ante omnes creaturas materiales, ante
coelum scilicet et terram? Resp. a ratione nihil constare: quia bene potuerunt
esse ante illas, et post illas, vel aliquas earum producere.
Ab auctoritate autem nihil est certum, aut de fide. Nam plerique
Patres antiqui aliqui testimonia, qui pro se militant, censent
eos esse creatos ante omnes creaturas materiales. Alij verò recentiores et scho-
lastici omnes, aut fere omnes cum D. Thoma 1. parte quaestione 61. art. 2. docent
eos esse creatos simul cum his creaturis materialibus, coelo scilicet et terra
initio temporis.

[illegible] mundus est non fuisse creatos ante omnem
[illegible] materiam, [illegible] [illegible]. [illegible] [illegible] [illegible]
[illegible] hoc [illegible] dicto [illegible] terrae, sine [illegible]. eo [illegible]
[illegible] ubi [illegible] initio temporis [illegible] creaturae de nihilo [illegible]
[illegible] et mundanae, [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] docere [illegible]. Et videri [illegible] apud [illegible] [illegible] de [illegible]; [illegible]
[illegible] [illegible] divina [illegible].

Ex eo [illegible] textu [illegible] arguitur: initium temporis [illegible]
est altera mundana seu materialis creatura, ut certum est: [illegible] [illegible]
non extitit, nec [illegible] ante id tempus, [illegible] initio illius [illegible] angeli
non extitit, nec [illegible] ante id mundum, seu materialem creaturam, [illegible]
initio creaturae mundanae, sive [illegible] [illegible] materialis creatura [illegible]: initio temporis
creavit Deus aliquam creaturam mundanam seu materialem, nempe caelum
et terram: [illegible] illud in principio creavit Deus caelum et terram: [illegible]
Deus non creavit angelos ante initium temporis [illegible] ipso initio temporis [illegible]
[illegible] [illegible]: [illegible] Deus non creavit angelos ante omnem mundanam seu
materialem creaturam, nempe ante caelum et terram.

[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] fuisse creatos ante omnem materiam, seu corpoream creaturam, de [illegible]
[illegible] [illegible] testimoniis, [illegible] [illegible] interpretantur in [illegible]
ipsum [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] illa omnia
videri [illegible] possunt apud [illegible] [illegible].

[illegible] [illegible] ubi [illegible] creati sint? [illegible], [illegible] est in [illegible] [illegible]
[illegible], nec a [illegible], neque [illegible] [illegible]. [illegible] [illegible] [illegible] probabilis
satis [illegible] suaderi potest. Valde incredibile est [illegible] [illegible]
ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
non fuisse creatos in caelo empyreo. [illegible] illud [illegible] [illegible]
a Deo in sedem et locum [illegible] [illegible] et [illegible] bonorum; [illegible] [illegible],
ad illud primum [illegible] delinquentes sedes, locumque [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] et [illegible]. [illegible] nullus angelus ante [illegible]
[illegible] ibi debuit collocari.

Neque [illegible] [illegible] quod [illegible] dicatur [illegible] de caelo, [illegible]
[illegible], sive empyreo, sive non empyreo fuisse creatos: [illegible]

[illegible] nonis [illegible] et qli alius [illegible] [illegible] [illegible]
in postea in Cælo aliquo collocatus peccare, et inde [illegible]
ut Ex. gr. Adamus in paradiso peccavit, et ex ipso
fuerat ejectus, n. [illegible] illic fuive [illegible] in paradiso [illegible] ex
tra paradisum Creatus [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] Deo [illegible] [illegible] [illegible] [illegible]
ce Angeli n. in Cælo Empyreo, quo, [illegible] [illegible] [illegible] [illegible]
[illegible] illi [illegible] [illegible] illud [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] in aliquo alio inferiore Cælo fuisse
creatos. Tum porro [illegible] [illegible] [illegible] [illegible] illud [illegible]
[illegible] [illegible] quo[modo] cecidisti de Cælo Lucifer. [illegible]
[illegible] fuerit Angeli [illegible], ibi videtur [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] cum nullo [illegible] [illegible] nulla [illegible] [illegible]
mom[ento] [illegible] [illegible] [illegible]

[illegible] 4. [illegible] [illegible] [illegible] [illegible] hoc: [illegible]
[illegible]. Et colligitur [illegible], ut docet [illegible] [illegible] q. 50 art. 1.
[illegible], ex Psalm. 8, ubi de hoc ait [illegible]; minuisti eum paulo
minus ab Angelis, et constituisti eum super opera manuum tuarum, quo [illegible]
[illegible] [illegible] ad [illegible] de [illegible] [illegible] [illegible] [illegible]
[illegible] Angelis minorem fuisse, quoad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible], nempe in intellectivo, volitivo, et libero, illum [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] Angeli [illegible]
[illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] nullo [illegible] [illegible] [illegible] aut [illegible] mali, neq[ue] [illegible]
[illegible] ad tale [illegible] [illegible] [illegible] [illegible] hic. [illegible] ex [illegible] [illegible]
[illegible]. Cap. 2. [illegible] Angeli sint incorporei.

Caput [illegible]

[illegible] Angeli Incorporei Sint

[illegible] incorporeum [illegible], id, quod nullam [illegible] [illegible]
molem, seu [illegible] [illegible], neq[ue] ullam [illegible] [illegible] illius. [illegible]
[illegible] de incorporeo in hoc [illegible] [illegible]: [illegible] Angeli incorporei sint.

[illegible] qua actione ... quas referunt etiam ... de ... 5 ... [illegible] ... Demonem ... corpore ... non ... [illegible] ... Elementi et ... quarum ... hoc ... corpore ... subtilitatis ... levitatis ... S. Greg. Mag. et alij ... [illegible] ... dicens ... corporeos ... D. Tho. ... q. 50 ... Et ... aut ... Scholastici ... [illegible]

[illegible] ... sit ... ee ... sive ... [illegible] ... quia ... et ... penetrant ... alij ... inter se nec ... penetrant ut ... Evang. ... et ... Demone ... ex ipso Evang. ... Demones ... in uno hoc ... in ... corpore ... inter se ... hoc penetrarentur; ... corpore ... natura penetrari.

[illegible] ... beatorum ... in illis ... penetrabilitas: ... Demonum ... penetrabilitas, sive subtilitas, ... numerari inter ... quas Demonibus ... concedere ... penetrabilitas ... Demonum ... et ... penetrabilia ... beatorum; ... [illegible] ... subtilitas ... tamen ... penetrationis ... corporum Demonum et ... sive ... subtilitas ... Demones ... subtilitatis ... penetrare ... integre ... Demonum ... penetrare ... inter se. ... attribuere ... attribuere. ... et ... ita ... [illegible] ... apta ...

[illegible] ... [illegible]

eo cap. primi, ubi a [illegible] creavit [illegible] et divitibus
[illegible] et [illegible] sua [illegible] dixit, [illegible]
[illegible] utraque [illegible] [illegible] in [illegible] et [illegible]
et mundanam, ac deinde [illegible] ex [illegible] et
[illegible] [illegible] [illegible] [illegible] terram magere, et [illegible]
terrane docet [illegible] [illegible] esse adeste [illegible] nullo mo-
[illegible] ex [illegible]: in [illegible] [illegible] [illegible] [illegible] [illegible]
mundanam [illegible] et adeste [illegible]: [illegible] [illegible] [illegible]
[illegible] et [illegible] dicit [illegible] [illegible] [illegible] [illegible] [illegible]
ex [illegible], ex [illegible] [illegible] [illegible] [illegible]. et ex [illegible] mani [illegible] [illegible]
a [illegible] [illegible] [illegible] [illegible]. [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] mundana pure [illegible], [illegible] [illegible] ex [illegible] et [illegible], [illegible]
est ex [illegible] et [illegible] [illegible], ut [illegible] [illegible] [illegible] [illegible] [illegible]
addita ab hoc [illegible] et ab [illegible] [illegible] adeste [illegible], et nullo mo-
mixta ex [illegible] et [illegible]: ita [illegible] ut additum ab hoc [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] et adeste [illegible], et nullo modo mixta ex
[illegible] et [illegible]. [illegible] [illegible] [illegible] [illegible]

[illegible] aliis testimoniis [illegible] [illegible], [illegible] [illegible] ab aliis
in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] a nobis allegata, ut [illegible] [illegible] ea [illegible] [illegible] [illegible]
[illegible] ut docet ex [illegible] [illegible] [illegible] [illegible] de Angel.
[illegible] 2 [illegible] 6. [illegible] [illegible] [illegible] [illegible] authoritati [illegible] [illegible] ea [illegible]
[illegible] [illegible] [illegible] et errare in fide [illegible] est. [illegible] quo [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] esse [illegible] eo cap. primi. [illegible] [illegible] [illegible]
[illegible] [illegible] in lib. de [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] lib. 2. [illegible] Gent. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] errare [illegible] [illegible] potterit [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
quos affert et ex [illegible] [illegible] [illegible] in [illegible] q. 50 art. 1. [illegible]
[illegible], et Mixtinae, docet, nec in haeresi, nec in errore [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible]: in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible], ut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] errare [illegible]
[illegible] aut [illegible].

[illegible] fore n. [illegible] qq [illegible] noctem [illegible]
[illegible] de [illegible], [illegible] vellet: ut [illegible] notat ibi [illegible]
tamen si dicat [illegible] confessionem [illegible] XII n. esse [illegible]
[illegible] tenetur [illegible] parte [illegible] leges; et
[illegible] amore [illegible] dama nequeat, [illegible] nari.
[illegible] ibi n. solitarii [illegible] multis et [illegible]
quod [illegible] esse [illegible] loco citato, [illegible] docuerunt, [illegible] ex
[illegible]. [illegible] in [illegible] divino 2. art. 5.
[illegible] libellus [illegible] theologon.
[illegible] tendenti [illegible] quaedam [illegible] esse [illegible], [illegible]
[illegible]. Et [illegible] cum [illegible], cum [illegible]
[illegible] [illegible] = [illegible] esse [illegible], [illegible]
[illegible] theologon. ita [illegible] antiquum [illegible] esse adeo [illegible]
ut [illegible] est [illegible] fatetur = [illegible]
et [illegible] ad [illegible] [illegible]
[illegible] nemo: [illegible]
[illegible] Modernis. [illegible]
[illegible] 3. [illegible] nondum. [illegible]
tom. 2. in [illegible] n. 31.
[illegible] n. esse [illegible], n. possent [illegible] in-
[illegible] et pati: ait [illegible] citat [illegible]
[illegible] Matth. [illegible] = [illegible] sensibili [illegible]: ait
[illegible] citat ex illo [illegible] = [illegible]
[illegible] [illegible]: ait [illegible] citat
ex D. Aug. lib. 21 de Civit. Dei [illegible] = [illegible] ad [illegible] animas
damnatorum in statu separationis a corpore [illegible] corpore [illegible]
[illegible]: [illegible] in nullo corpore [illegible] ex eo [illegible] a
[illegible] patiuntur, n. [illegible] corpore [illegible]. [illegible]
in [illegible] separata [illegible] nullo corpore [illegible], [illegible]
[illegible] [illegible]. [illegible] ad 2um. [illegible]
[illegible] multo melius [illegible]
[illegible] et [illegible]
[illegible] et [illegible]

quomodo est pellunt [illegible] ignis et aqua [illegible] 3.
ut [illegible] lib. [illegible] n. 35. [illegible]
[illegible] quare [illegible] de [illegible]
et [illegible] voluit, quomodo est deleverunt [illegible]
mali. [illegible] nulla m. [illegible]
[illegible] est, qui [illegible] [illegible]

Cap. 3.

An Angeli constent ex ma. et fa.

Et alique [illegible] videan[tur] [illegible]
[illegible] traxit cap. [illegible] ubi [illegible] n. ee [illegible] m.
[illegible] n. [illegible] n. [illegible] qui [illegible] adhuc
[illegible] traxit [illegible] n. e [illegible] deinde [illegible]
[illegible] convenerint [illegible] ee [illegible] n. [illegible]
Indicarent est ma. et fa. [illegible] ut de [illegible]
ne [illegible] [illegible] Archiaeal. [illegible]
lib. q. 50 art. 2; et de aliis meminit [illegible]
[illegible] et 6. 2 n. 3.

[illegible] aliqui [illegible] esse
[illegible] ma. et [illegible]
[illegible] ma. [illegible] e
[illegible] n. [illegible] mq, [illegible] mq est [illegible] aut si
[illegible] organicy [illegible] mq [illegible]
[illegible] et organizatione: [illegible] nec [illegible] nec organi-
zatione [illegible] in [illegible]
[illegible] n. [illegible] ho et bruti
[illegible] n. [illegible] ho et brut.

[illegible] ex ma. et fa. [illegible] in Angel.
[illegible] quod constent ex mq. et fq [illegible]
[illegible] ut [illegible] cap. [illegible] n. 3. [illegible]

[illegible] in [illegible] omnino, dum est [illegible] q. 50 art. 2
[illegible] et [illegible]
ee [illegible] ma. et fa. et [illegible] in [illegible] ee [illegible]

Dico tamen posse [illegible] concedere Angelum posse mutare materiam
eiusdem corporis cum natura: qui ut constat ex Cap. primi de summa
Trinit. Ipse [illegible] ab ante, Angelus aliquid accipit substantiam
a forma mundana, et hominis: [illegible] non dispueret a [illegible] substantia
[illegible] illa inadequate substantia [illegible] eiusdem corporis: [illegible]
non conveniunt cum illa [illegible] eiusdem corporis; ergo Angelus non mutat materiam
eiusdem corporis cum materia nostra, et reliquarum [illegible] corporearum.

[illegible] est [illegible] [illegible] mutare mater.
eiusdem corporis cum natura; [illegible] materia quanta, [illegible] materia [illegible]
[illegible]; [illegible] [illegible] eiusdem corporis [illegible] [illegible]
[illegible] corporei: [illegible] non [illegible] materia eiusdem
corporis cum natura. [illegible] Mar: [illegible] corporeum est: [illegible]
si Angeli [illegible] eiusdem corporis cum natura, [illegible]
corporei [illegible] Minor: quia materia natura est [illegible] [illegible] eius
[illegible] tam materia, aut alia eiusdem corporis [illegible] illa [illegible]
Angeli [illegible] materia eiusdem corporis cum natura [illegible] corporei.

Assumptum autem constat: quia natura materia non est spiritus, nec aliquid
[illegible]: [illegible] aliqua vel corporei in [illegible] [illegible]
[illegible] spiritus, et [illegible] in [illegible] [illegible]
[illegible] et [illegible]: quia [illegible] substantia [illegible] est corporeus
[illegible] spiritus: non [illegible] [illegible] ex [illegible]
[illegible] qua [illegible] [illegible] genere, et accidente,
esse spiritus: non [illegible] esse spiritus [illegible]
[illegible] [illegible] accidentia [illegible] non esse substantia, [illegible]
corporeus [illegible] non minus [illegible]: quia [illegible] [illegible]
[illegible] corporea [illegible], ut constat ex [illegible] [illegible]
physici, [illegible]: quia est admirandum [illegible] [illegible]
[illegible] materia [illegible]
ut constat ex [illegible]; et [illegible]
[illegible] 3 [illegible] materia est [illegible]

Ex quo [illegible] facile [illegible]
et [illegible] [illegible] [illegible] de

nro mi̅ sede omnis, et corpus: [illegible] illius
qui omnis in ma. ideo [illegible] mo [illegible] sicut eni
xoi cu ma n̄ sede omnis, neq̄ ee corpus. [illegible] Angelica n̄ [illegible] omnis. [illegible] ma [illegible]
[illegible] xoi cu ma, n̄ [illegible], [illegible] entia [illegible]
[illegible], [illegible] entis ne [illegible]: [illegible] in [illegible] et [illegible]
ut [illegible], in [illegible], [illegible] in [illegible]
[illegible] spualis. [illegible]: et corpus, corporea entia [illegible]
[illegible], [illegible] sede [illegible] omnis, ut [illegible] ex [illegible]
[illegible] ma [illegible], e corpus, [illegible] entia: [illegible] ma
[illegible] exigit, [illegible] omnis: [illegible]
[illegible] eius xoi cu ma [illegible] exigit [illegible] ma [illegible]
[illegible] ma [illegible]. [illegible] xoi e corpus: [illegible]
[illegible] ma eiusdē xoi cu ma [illegible] corpus: [illegible]
[illegible] corpus, [illegible]

[illegible] autem [illegible] n̄ [illegible] corporis. etsi
[illegible] ma eiusdē xoi cu ma [illegible] n̄ [illegible] organ: [illegible] a [illegible], [illegible] asserent. [illegible]
[illegible] ideo [illegible] n̄ ee corpus, [illegible] n̄ [illegible] ma [illegible]
[illegible], meminisse ae corporis organ. Adhuc [illegible]
[illegible] corporis [illegible] organica, [illegible]
noe corporis [illegible] in ea [illegible] positi intellunt, idē, atque
noe [illegible] organici, [illegible] organizate [illegible]
[illegible] corpus [illegible] ut reijiciamus a [illegible]

[illegible] auctor. [illegible] oi [illegible] corporis [illegible] corp.
organ: et in oi [illegible] corporis [illegible] corp: [illegible]
n̄ [illegible] corpus organic, aliq nulla [illegible] corp.
[illegible] corporis organico. [illegible] ma, quæ [illegible]
[illegible], adhuc si n̄ [illegible] ma organ. [illegible] corpore
[illegible] n̄ [illegible] nec ma eiusdē xoi cu ma. [illegible]
[illegible] alba ab albed. et spualis ab [illegible]
[illegible] a [illegible]. [illegible]: [illegible] lapis, aqua, ignis, et reliqua
[illegible] n̄ [illegible], quæ Deus creauit inito tempis, etsi n̄ [illegible]

Cap.e organ.s, et ma organizata: q.a hi rep.ti in eduen-
tiones edite in th.e celeste, ut dicat aq.e ex iuxta Genes. tex.t
Primitus tibi oia Creata a Deo in pro mundi diuisi in Crea-
turas Angl., Creat. corpl. seu mundanas, nec n. ex hoc, ut mir. ind. u-
trag.: ex quo aque dicat ad Crea. corpl. seu mundanam
Vesuui fossilis, aqua, terra ect.

Pbo 4. ex illo mea dicte d.nes docente Angs ostius esse
ma aliqua siue corpli siue spuali. q.a Angus n. dicat ulla
ord ma: q.r n. it dici ex ma esse q.a. Pr ani pr ab auctoritate
D. Dion. c. 4 de Celesti hierarchia et c. 4 lib. de Diuinis nominib,
ubi expresse et ult. dicit Angos esse ma carentes: et ad [illegible] ma
solutos ac liberos. Omitti q alijs auctoritatib. D. Aug. et D. Th.
ex doctrina Aris lib. 12 Metaph. c. 6 ubi intellas, quas nomine An-
gelorum intellig vocat intellas a ma abstracta.

Pr ab ani 2 a roe: q.a si Angus ostaret ma, idem
esset, q.r forma Angi, eo mo Angi forma [illegible] operaoes
Angi indigeret ma: sed forma Angi n. indiget ma: q.r Angus
n. dicat ma. Pbo mi: q.a si forma Angi indigeret ma, [illegible]
illa indigeret ad extendum, quemadmodum illa indigent formae mat.s
[illegible] q.a illa indigeret ad operandum: sed forma Angi neq indiget ma
ad extendi, neq ad operandum: q.r absolute n. indiget ma. Pbo mai
quoad 1am partem q.a forma Angi spuali sit, et p creaoe producta
ut nemo dubitat, indigere neq ma ad extendi more formarum
mali productarum p generaoes. Pbo quoad 2m: q.a operaoes
Angi sunt intellige, velle, mouerei, et mouere aliqua corpora
aliaq operaoes spirituum, atq ad [illegible] posse pater in statu se-
paraoi a ma: ad ad [illegible] indiget ma forma Angi
ut dicat a pariete [illegible] separata: q.r forma Angi n. indiget ma ad
operandum.

Dices forsan Angs sunt [illegible] ad aliq [illegible] ad Angelum
ad oe ad indiget ma ad unioaes, et operaoes corporales [illegible]
ut dicat a [illegible] hoi: q.r Angus indiget ma ad operandum
operaoes corporea alia, que sibi competunt. Resp. [illegible] q.a Ang.

iis vocatur alter ex apparitione phantastica, qua quae in iis dicuntur apparuisse in figura alterius, ut constat ex divisione Gregorii quarti et in ratione sunt alia. = Dat 2° quia Angelus non est sol, quia si Angelus esset alter, ex quo autem Deus est non rationale ergo Angelus esset alter rationale, et 3°. 3° quia homo non est demissus, non esse alter.

Ergo demum et utrique videtur quia esset oppositum sed, quia substantiales rerum transmutationes, quas passim cernimus in rebus sublunaribus, fuit unica et potius causa philosophis ad admittendam in talibus rebus materiam: at illa est admittenda in rebus sublunaribus, seu corporibus coelestibus, quia dum similitudo, quam habent cum rebus terrenis, saepe in ad. ad corruptionem, sive natura, sive naturali subeundam mixtis suis qualitatibus, quam patientur modo tamen ex qualibet illius in die Judicii ex illud D. Petri Epist. 2. c. 3 n. 7: Coeli autem, qui nunc sunt, et terra eodem verbo repositi sunt, igni reservati in diem Judicii: atqui in Angelis nec datur, nec dari potest ulla transmutatio substantialis, qualis datur in corporibus terrestribus, nec ulla est corruptio ~~substantialis~~ mixtis suis qualitatibus, qualis dari potest in corporibus coelestibus: ergo nullus est locus ad admittendam in Angelis materiam. Ergo dicendum est Angelos non componi ex materia et forma. = Colligitur ex hucusque dictis naturam Angeli, quae de facto datur, esse substantiam singularem, completam, incompletam, intelligentem et rationalem.

Et ut Angeli excludamus ... ... compositionem ex materia et forma ... ... in eo ... admittimus ... ... et ... ... ex materia et forma ... ... identificante ... ... in natura ... admittatur in Creaturis ... ... motu locali et aliis. ... ... non admittuntur ... ... admittuntur, et ... ...

n. 4.

Q. 2. Dubitatur 3. utrum ...

Respondeo dicendum ... Deus ē substantia non simpliciter ... simplicitate ē ... Deus ... proprie ... simplex substantia ... ex materia et forma ... ante ... 2. ... substantia ... in ... quamvis in eo ... ex materia, et forma: non ideo illi ... simplicitate, ... ē ... Dei ... ex subiecto et ... substantiam ... a se ... et ... ex ... ex ... et ... in ...

... 2: ... potentia substantialis receptiva ... si ea potentia receptiva ... in ... potentia substantialis receptiva ... in ... materia ... ex materia ... substantia ... ē potentia recept... formalium ... substantia ... sui. ... substantiale ē materia: ... substantia ... formalis substantialis ... substantia ... materia ... formalis substantialis ... materia ...

... potentia receptiva ... materia ... qua... in ... potentia substantialis receptiva ... et ... n' ē materia ... ea potentia ... materia ... sumpta ... materia ... sumpta ... materia ... nomen ... substantiale ... si tale ... receptivi ...

qa mā [illegible] vdet, tamē eē [illegible] (Decernit [illegible] sub-
stanis. et n. sufficit, qd sit decernit [illegible] subtralis
ut ad [illegible] dicet.

[illegible] ad [illegible] dico n. sufficere ad [illegible] ad,
ut [illegible] subtralis [illegible]; et [illegible] requi[r]ã qd sit
subs. [illegible] subtralis, qui heat [illegible] sive [illegible] operum
immentis [illegible]. [illegible] in [illegible] ex sudistia [illegible]
[illegible] subs. ad [illegible] nale. [illegible] a primalas subtralis
[illegible] n. heat [illegible] seu [illegible] immenti [illegible] certy
e: ideo est [illegible]

Ob. 3. [illegible] movet se [illegible] intellendo, volendo est
[illegible] in illo [illegible] movens et [illegible] mota. [illegible] movens [illegible]
et [illegible] mota e mē: [illegible] in [illegible] dat [illegible] et mā, [illegible]
[illegible]. [illegible] ex [illegible] et [illegible] phys. [illegible] frequent
docet [illegible] posse se [illegible] movere. [illegible] et [illegible] subsum-
[illegible] ex [illegible] docente lib. 12 [illegible] nil posse
moveri [illegible] mā

Ad [illegible] ante, [illegible] omē [illegible], et [illegible]
[illegible] subsumpta; [illegible] movens e [illegible] mota
nec [illegible] mota e [illegible] mā [illegible] movendi, ut [illegible]
[illegible] admittente [illegible] agens et passus, [illegible].
ille movet [illegible] intencionaliter [illegible]
[illegible] mā [illegible] a [illegible]. [illegible]
[illegible] alijs [illegible]. Adhuc [illegible] n. [illegible]
[illegible] ibi loquitur [illegible] de movente [illegible]
[illegible] transeuntes; n. de [illegible] operante [illegible]
immanenter. [illegible] ibi loquitur [illegible] de
movente [illegible] phys. et [illegible], qd ex mā et [illegible]
[illegible] attribuit phys. [illegible]. De [illegible] movente [illegible]
[illegible] in [illegible] ex [illegible], [illegible]
[illegible]. [illegible] ex [illegible] in [illegible]
Isaias, movet [illegible] amando. Et [illegible]
[illegible] n. [illegible] aliqd [illegible] se moveat [illegible]
mē. [illegible] docet, nil posse moveri [illegible], intelligendi est

de mortuo per corpus eo pertinere, quod est forma aeris vel illius.

Quaestio 53.

Utrum Angeli assumant corpora, et in eis exerceant opera vitae?

Angelos corpora posse assumere, certum est: angelos siquidem hoc sibi in motu adiungere corpus, quod angeli sic regerent et in quo suas operationes exercerent, ut apparere, ambulare, loqui etc. videretur, quod in illis non resultant ex principio vitali, sed tantum ex Angelo qui adest assistens et eam movet operationes illius.

Angelum autem saepe corpora ex aere vel ex aqua assumere et sub illis visibilibus in corpore visibilibus ut extra apparet. Sic daemon apparuit Evae in specie serpentis. Sic tres Angeli apparuere Abrahae sub figuris virorum; sic duo alii apparuere Loth, qui illos de Sodomis eduxere, ex quibus unus Patriarcham Jacob [illegible] in illo tota nocte luctatus est: sic Raphael Tobiae filio pluribus diebus comitatus: sic et Diabolus Christum assumit ad tentandum [illegible].

Contra aliqui, aliquos reijcit [illegible] qui judicarunt Angelos in his apparitionibus [illegible], quia [illegible] nostrae et sensus non assumpsisse corpora vera, sed solum phantastica quae praesentabant aerem [illegible] in [illegible], aut [illegible]: quod videbat in eo quod delineando [illegible] per impressionem imaginationis seu phantasiae. Sed contra [illegible] quae apparebant, videbantur in [illegible] apparere, [illegible] in illis non apparerent, sed [illegible] phantasiae: non secus [illegible] [illegible] in his rebus illos [illegible] tenere videbatur.

Dico 2. [illegible] [illegible] [illegible] [illegible] non possunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

et delusione [illegible] immutato [illegible] sunt [illegible]
[illegible] [illegible] ad [illegible] [illegible] Abrahamus [illegible]
[illegible] [illegible] qui [illegible] [illegible] [illegible]
ab ipso [illegible] [illegible] in uno [illegible] [illegible] [illegible] atq. ex
[illegible] [illegible] Abrahami [illegible] [illegible] et filiis [illegible] et in
[illegible] [illegible] [illegible] [illegible] [illegible] Abrahami [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] et filio [illegible] [illegible] et non
[illegible] [illegible] [illegible]

Addae [illegible] [illegible] [illegible], [illegible] [illegible] in [illegible] [illegible]
[illegible] Xpo [illegible] in deserto [illegible] [illegible] tentauit; [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]
nos [illegible] Xpi [illegible]. [illegible] nec [illegible], [illegible] [illegible] [illegible] [illegible]
ni [illegible] et [illegible] [illegible], [illegible] [illegible]: [illegible] [illegible]
[illegible] [illegible] ea [illegible], et [illegible] [illegible] [illegible] [illegible]. [illegible]
[illegible] in [illegible] [illegible] Xpo [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] ad [illegible] [illegible], [illegible]: [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] ad [illegible] [illegible], ut [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] ita ut alii [illegible] [illegible], [illegible]
a [illegible], in [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] illi
[illegible] [illegible] [illegible], [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible], illud [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]: [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] se [illegible] [illegible], [illegible], [illegible]
[illegible] ne [illegible] [illegible] [illegible] [illegible] [illegible] illius: [illegible]
[illegible] [illegible] [illegible] se [illegible] [illegible] [illegible] in [illegible] Abrahami [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible], et [illegible] [illegible]
se [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Non [illegible] naturis [illegible] et malos

[illegible] apparentiam [illegible] et alienas [illegible]

[illegible] non [illegible] apparere non [illegible] in [illegible]

[illegible] apparebant. [illegible] apparere [illegible] et [illegible] apparent

[illegible] et [illegible] non [illegible]

[illegible] [illegible] sui non [illegible].

[illegible] est [illegible] in [illegible] non [illegible] quantitatis [illegible] in [illegible] non [illegible] apparent, apparent in [illegible] non [illegible] evidenter [illegible] non [illegible] ipsi nequeunt illa [illegible] nequeunt [illegible] nequeunt [illegible] in [illegible] non [illegible] in [illegible] non [illegible] in [illegible]

1°

[illegible] in [illegible] species [illegible] in [illegible] quantitatis [illegible] videntur [illegible] sensibilia [illegible]

Quidam [illegible]

[illegible] 2. [illegible] Angelorum [illegible] accidentium, et materiae [illegible] nec [illegible] ex [illegible] in [illegible] est [illegible]

[illegible] facile [illegible] ad [illegible] in [illegible] vitale [illegible] modo, et [illegible] quoad [illegible]

Sed [illegible] in me [illegible] in [illegible] vitale exercere [illegible] intellere [illegible] extra corpus [illegible] humani [illegible] vitales [illegible] ut sentire, nutriri [illegible]

[illegible]

[illegible] incorruptibiles [illegible] in alia [illegible]

Quaestio 3.

Utrum Angeli sint incorruptibiles?

Art. 1.

Incorruptibiles sunt in aliquibus [illegible] finibus.

[illegible]

[illegible] formaliter [illegible] in [illegible] creatore, [illegible]
[illegible] nullam [illegible]
a [illegible] in [illegible] creatore. [illegible] Mar. [illegible] destitui [illegible]
[illegible] creatam [illegible]
[illegible] creaturis [illegible] et [illegible] in [illegible] termini [illegible]
[illegible] ex [illegible] illius [illegible] una [illegible]
[illegible] destruit ab [illegible] illius [illegible]
[illegible] destruendam) et ideo: [illegible]
[illegible] dari [illegible] ad aliquam [illegible]
[illegible]
pot ab [illegible] dari [illegible] ad aliquam [illegible]
[illegible] incorruptibilis [illegible] indestructibilis e [illegible].

[illegible] 2. id [illegible] immortalis
[illegible] indestructibilis [illegible] immortalis e [illegible]
[illegible] na sua [illegible] Mar. [illegible]
[illegible]
[illegible] formalis
[illegible] realis [illegible], et na sua, e immortali. [illegible]
[illegible] indestructibilis ad minus [illegible] ibi
[illegible] Matth. [illegible] ubi docet [illegible] nullas [illegible] posse
[illegible] videre.

[illegible] 3. [illegible] destruibile
[illegible] Dei; [illegible] Dei [illegible]
[illegible] certa. [illegible] ubi [illegible] n. 8. [illegible]
fide [illegible] 3. [illegible]
[illegible] libe [illegible]
[illegible] a Deo [illegible] destructe ex a Deo
[illegible] destruitis e a Deo. [illegible] Mar. [illegible] 25 [illegible]
[illegible] Dei [illegible]
[illegible] aqua [illegible]
[illegible]

Pro minore
* ubi [illegible]

2

ad [illegible] [illegible], et a [illegible] [illegible] [illegible] receperint illa ab [illegible] [illegible] et [illegible] ad [illegible] [illegible] seu ab [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] ab [illegible] [illegible] pot. ex destruere [illegible] de [illegible] [illegible] [illegible] [illegible] [illegible] pot. Dei [illegible] destructibili.

Obj. [illegible] immortalitas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mali et [illegible] [illegible] [illegible]: [illegible] immortalitas [illegible] [illegible] [illegible] ex [illegible] Dei, si [illegible] [illegible] Deo [illegible] est [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] e [illegible] a Deo [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] sit a Deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible], et immortalitas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] immortalis [illegible] [illegible].

[illegible] [illegible] [illegible] immortalitatem [illegible].

[illegible] ex [illegible] [illegible] [illegible] n. 35. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] immortales. Et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: illi, qui digni habebuntur [illegible] [illegible] et resurrectione ex mortuis, neque nubent, neque ducent uxores, neque ultra mori poterunt: [illegible] [illegible] [illegible].

[illegible] ex [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] 13. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sic [illegible]: [illegible] immortales [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] immortales [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] immortalitatis [illegible], et [illegible] [illegible].

[illegible] ex [illegible] [illegible] [illegible] [illegible] [illegible] docent, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de [illegible] nomin. [illegible] [illegible] [illegible]: [illegible] [illegible] vitam [illegible] [illegible], [illegible] immortalis [illegible] pot. ad [illegible] [illegible] morte [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] ex [illegible] [illegible] [illegible] de [illegible] [illegible] [illegible] [illegible]

non [illegible] utq bonum [illegible] [illegible] [illegible] [illegible] [illegible], malum [illegible] Ange-
li et mali [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible]: ibunt hi in supplicium aeternum, justi autem in vitam aeternam: [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] immortales [illegible].

Cap. [illegible]

An Angeli sint natura sua indestructibiles et immortales?

Angelus esse natura sua incorruptibilem, immortalem, et indestructibilem
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] naturae [illegible]; et [illegible] [illegible] [illegible]
Dei sint indestructibiles et immortales, ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Cap. [illegible] [illegible] [illegible] inquirimus [illegible] an [illegible] immortales et indestructibiles
[illegible] [illegible] [illegible] Dei naturae [illegible] [illegible] Angelo ab extrinseco, nem-
pe [illegible] [illegible] [illegible] et [illegible] Dei an [illegible] ab intrinseco, nempe [illegible]
[illegible] [illegible] ipsius Angeli; [illegible] [illegible] Angelus [illegible] [illegible] [illegible] a Deo
naturae [illegible], [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] a Deo [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] illi [illegible] [illegible], nimirum [illegible]
[illegible] [illegible] ipsius [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], et a Deo naturae [illegible]: [illegible] [illegible] naturae [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]. [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] 28 [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] esse [illegible] [illegible] na sua
immortales et indestructibiles a Deo [illegible] [illegible] [illegible]; [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] destructibiles [illegible]; [illegible]
destructibiles esse [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] 1. [illegible] 3 [illegible].

[illegible] [illegible] docet Angelos [illegible] esse [illegible] ex na sua [illegible] [illegible]
a Deo [illegible] indestructibiles [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]
[illegible] [illegible] 50 [illegible] [illegible]: et ex [illegible] [illegible] [illegible] [illegible] 4. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 5. 3. [illegible] [illegible] [illegible] [illegible]

existimare

[illegible] ut [illegible] ancellant [illegible] in [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ubi [illegible] D. Thomas [illegible] art. [illegible]
[illegible].

[illegible] mihi [illegible] in [illegible]
art. [illegible] [illegible] et [illegible] immortales [illegible] incorruptibiles
[illegible] mo [illegible] immortalis [illegible] atque [illegible] [illegible]
in [illegible] [illegible] suo [illegible] 8. dicatur de sua [illegible]
[illegible] quaedam immortalis, et immortalis [illegible] et [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] et immortalis: [illegible] Angeli [illegible]
[illegible] immortalis, non minus [illegible] [illegible] [illegible]
[illegible] sua et [illegible] immortalis.

[illegible] quaestionis [illegible] ut [illegible]
[illegible] omnibus [illegible] [illegible] apud [illegible]
[illegible] loco [illegible] [illegible] [illegible]
[illegible] immortale est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] illi [illegible]
[illegible] immortalis [illegible] et [illegible] Angelo [illegible]
[illegible] Angeli [illegible] [illegible] intellectu
et non [illegible] [illegible] [illegible] intellectu [illegible] Angelo
[illegible] immortalis [illegible] illi [illegible].

[illegible] ad [illegible] et [illegible] nihil aliud
[illegible] intendi [illegible] Angelus et [illegible] non [illegible] sua immortalis
[illegible] ab [illegible] [illegible] [illegible]
[illegible] [illegible] dicunt. [illegible] intendit [illegible]
[illegible] [illegible] [illegible] [illegible]
immortalis [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible].

[illegible] ut Angeli [illegible]
dicantur [illegible] sua immortales et indestructibiles, quia [illegible]
[illegible] non possunt destrui: [illegible] dicuntur et [illegible] sua
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] et immortale. [illegible] ante [illegible] est [illegible]
[illegible] natura sua indestructibile, et incorruptibile [illegible]
[illegible] ut dicantur [illegible] et [illegible] sive [illegible]
[illegible] natura sua immortale et indestructibile [illegible] non [illegible]
ut [illegible] dicantur indestructibile et immortale natura sua. [illegible]
[illegible] ut [illegible] dicantur [illegible] natura sua [illegible]
[illegible] a Deo, [illegible] naturaliter operante [illegible] non [illegible].
[illegible] ad [illegible] [illegible] omni
[illegible]. Ad hoc ut anima sit natura sua immortalis
et indestructibilis a Deo naturaliter seu de [illegible] ordine operante [illegible]
ad anima natura sua petat [illegible] et [illegible] nulla detur in rebus
naturalibus * [illegible] petens [illegible]; [illegible] natura sua [illegible] petit
et [illegible] exigentia [illegible] in rebus naturalibus: [illegible] est
natura sua immortalis et indestructibilis a Deo naturaliter operante. [illegible]
[illegible]

exigentia

[illegible] deinde [illegible]. [illegible]
[illegible] natura [illegible] est [illegible] Dei naturaliter operantis
[illegible] natura sua, [illegible] nulla detur in rebus
naturalibus [illegible] petens [illegible] unius [illegible]
ut anima sit natura sua [illegible], est [illegible] Dei naturaliter
operantis [illegible] ad [illegible] natura sua petat non separari [illegible]
et [illegible] in rebus naturalibus non detur exigentia [illegible] petens se-
parari [illegible]; sive ad hoc ut [illegible] sit natura sua im-
mortalis, et indestructibilis est a Deo naturaliter operante [illegible].
[illegible]
ut anima sit natura sua indestructibilis a Deo naturaliter operante, et ut [illegible]
[illegible] natura sua [illegible] Dei naturaliter operantis [illegible] in
[illegible]
[illegible] in rebus naturalibus non detur [illegible]
[illegible] non detur nec Deus nec [illegible]
[illegible] naturaliter [illegible]
[illegible] descendere [illegible] sua [illegible]
[illegible] naturaliter [illegible]

[illegible] ... [illegible] ... sua [illegible]
[illegible] ... etsi [illegible]
setat na sua [illegible] ... [illegible]
[illegible] ... approximari [illegible]
[illegible] ... [illegible]
[illegible] ... tedere [illegible] ...
[illegible].

Ad accedam [illegible] ... [illegible]
[illegible] ... setat na sua [illegible] ...
[illegible] ... nulla [illegible] ...
destruct [illegible]

[illegible] ... magnita [illegible] ... potest
[illegible] ... [illegible] ... destruct [illegible] ...
[illegible] ... [illegible]
[illegible] ... nec [illegible] ... nec [illegible] ...
[illegible] ... [illegible]
[illegible] ... [illegible] ...
[illegible] ... [illegible] ...
[illegible] ... [illegible] ...

[illegible] ... mag [illegible] ... e mar [illegible]
[illegible] ... setat na sua [illegible] ...
na sua [illegible] ... aut [illegible]
[illegible] ... [illegible]
na sua [illegible] ... [illegible]
[illegible] ... [illegible]
destructa [illegible] ... destruat [illegible] ...
[illegible] ... [illegible] ...
[illegible] ... na sua [illegible] ...
[illegible] ... [illegible] ...

[illegible] mar [illegible] ... [illegible] na [illegible]
[illegible] ... destruent [illegible] ... destruat [illegible]
na [illegible] ... [illegible] ...
[illegible] ... na sua [illegible] ...

... destruere ... et ... [illegible] ...
... decis ... et ... [illegible] ...
... [illegible] ...
destruere ... [illegible] ... decreto ... [illegible]
... substantiae divinae ... [illegible] ...
... [illegible] ...
... [illegible] ... decreto ... [illegible]
... [illegible] ... decreto con
nectente ... [illegible] ...

Cap. 3.

Solvuntur opposita argumenta

... [illegible] ... authoritas
... [illegible] ... Concilii ... [illegible] ...
... [illegible] ...
11. eiusdem ... [illegible] ...
... [illegible] ... communiter ... [illegible] ...
... [illegible] ...
... [illegible] ... et amente ... [illegible] ...
... [illegible] ...
... [illegible] ... Dei ... [illegible]

... [illegible] ...
... [illegible] ... immortalis ... [illegible] ...
... [illegible] ... Dei ... [illegible] ...
... [illegible] ... Deum ... immortalis ... [illegible] ...
... [illegible] n. 16. ... Deo ... immortalis ... [illegible] ...
... [illegible] ... immortalis ... Dei ... [illegible] ...
... [illegible] ...
... [illegible] ... immortalia ... [illegible] ... Deum
immortalis ... [illegible] ... Deus ... immortalis ... [illegible] ...
... [illegible] ... immortalis ... [illegible] ...
... [illegible] ... Deus
... immortalis.

[illegible] ... [illegible]

... vel [illegible] et [illegible] immortalitas [illegible]

[illegible] ... ibi [illegible] nam [illegible]

[illegible] immortalitas [illegible] immortalitati [illegible] et [illegible]

[illegible] ... [illegible]

[illegible].

[illegible] Dei [illegible] non [illegible] est [illegible]

[illegible] et [illegible] Dei [illegible] ... [illegible]

[illegible] ... [illegible]

[illegible] et [illegible] ... [illegible] Dei

[illegible] ... [illegible]

[illegible] ... [illegible]

[illegible] et [illegible] ... [illegible]

[illegible]

[illegible] ex [illegible] huius [illegible]

[illegible] Deum [illegible] immortalis [illegible] immortal[illegible]

[illegible] Deus [illegible] immortalis [illegible] immortalitas

[illegible] illa [illegible] immortalitas Dei nullo modo

[illegible] immortalitas [illegible] Deo [illegible]

immortalitas [illegible] nullo modo [illegible] Deus [illegible] immortalitas

[illegible] a nullo [illegible] quia [illegible] mori [illegible]

[illegible] immortalitas [illegible] quia [illegible]

Dei [illegible] immortalitas [illegible] natur[illegible] [illegible]

[illegible] et [illegible] Deus est [illegible]

[illegible] ... [illegible] quia [illegible]

[illegible] ... [illegible] immortalitas [illegible]

[illegible] immortalitas [illegible] immortalis [illegible] natura [illegible]

[illegible] ... [illegible] et [illegible]

[illegible] Dei [illegible] quia [illegible] natura [illegible]

[illegible] immortalitas nec mori nec [illegible] Dei et [illegible]

immortalitas [illegible] quia [illegible] natura [illegible]

[illegible]

Rp. 2 Deum non posse destruere ang[elum]: q[ui]a ang[elus] na[tur]a sua est immortalis et destrui a Deo. [illegible] ... q[uo]d qua ex se et na[tura] sua n[on] e[st] destructibile a Deo, ab ipso destrui n[on] pot[est]: sic q[uo]d ex se et na[tura] sua n[on] e[st] producibile a Deo, ab ipso produci n[on] pot[est]. Sed sub-ing[ritu]r: q[uo]d ang[elus] natur[alite]r e[st] destrui a Deo. Pro hanc [illegible] q[uo]d ex se et na[tura] sua ... poes sibi [illegible] destructibile e[st], natur[alite]r destructibile e[st].

[illegible] ... Deum non pot[est] destruere [illegible] ... natur[aliter] ... ordin[aria] ... Et in [illegible] ... [illegible] ... q[ui]a ex se et na[tura] sua n[on] e[st] destructibile a Deo, destrui n[on] pot[est] ab illo, neq[ue] natur[aliter] neq[ue] [supra]natur[aliter], si neq[ue] natur[aliter] neq[ue] [supra]natur[aliter] destructibile sit, ... q[ui]a ex se et na[tura] sua n[on] e[st] destructibile natur[aliter] a Deo, n[on] pot[est] ab illo destrui ... natur[aliter], ... Et ... [illegible] ... [illegible] ... Cons[equen]s [illegible] ... illius [illegible] sibi q[uo]d ex se et na[tura] sua ... pot[est] sibi [illegible] destructibile e[st] ab agente natur[aliter] [operante] natur[aliter] destructibile e[st], ... ab agente [supra]natur[aliter] [operante] natur[aliter] destructibile e[st], n[on] [illegible].

[illegible] tamen ... [illegible] natur[aliter] ... n[on] ... q[uo]d ... [illegible] ... et ... in se et ... [illegible] pot[est] ... q[uo]d destructibile sit ... [illegible] natur[aliter], et ab agente natur[aliter] [illegible] ... destructione [illegible] ... [illegible] ... [illegible] ... ex se et na[tura] sua natur[aliter] generari ... natur[aliter], ... et ... [illegible] ... in se et ... [illegible] pot[est] a Deo generari ... [illegible] ... [illegible] in se ... natur[aliter] ... pot[est] a Deo generari ... [illegible] ... n[on] e[st] ex se et na[tura] sua generari natur[aliter] in ... [illegible] ... [illegible] ... na[tura] sua generari ... [illegible] ... pot[est] generari ... ab agente ... natur[aliter] ... [illegible] ... na[tura] sua ... natur[aliter] a Deo, natur[aliter] ... n[on] ... q[uo]d a Deo destrui posse ... [illegible] ... [illegible] ... pot[est] destrui a Deo ... natur[aliter] [operante]: ... [illegible]

[illegible] ... ab æterno ... [illegible]

... [illegible] ... ut ... in dicta ... [illegible]

... et ... [illegible] ... Cap. 4. ... [illegible]

Cap. 43

Aliis Patrum argumentis pugnantibus directe contra nostram conclusionem.

[illegible] ... rationalis ... et ... et immortalis. ... [illegible] ... esse ... et ... immor... [illegible] ... esse ... et ... [illegible]

... ulla ... [illegible] ... et ... in æternum durat. ... [illegible] ... esse ... æternitatem ... in æternum ... [illegible]

[illegible] ... immortale ... æternum ... [illegible]

qd (quia) est ens ... ind... per na(tur)a(m) sua(m) et essentialr ... huius ...
n(on) sequitur, qd illa ... ex se ... ...
n(on) sit in ... ..., ...: siue ea ...
... ... siue ... ... ad ... ...: ... ...
... ... et ... na(tur)a sua immortalis, et indestructibilis nat...
... Deo, n(on) sufficit, qd ... ... in eternu(m); ...
Sequitur, qd na(tur)a sua petit sui eterna(m) duratio(nem): n(on) immortale na(tur)a sua ...
... na(tur)a sua ... ... et destructio(n)e sui: n(on) ... ...
na(tur)a ... ... et destrui, n(on) ... na(tur)a sua sui duratio(nem) et ...
... n(on) pot(est) aliqd ... sua na(tur)a ... ... na(tur)al
... ...: n(on) ... ad ... ...
... ...
Damasceni ... immortale ... ...
... qua ... ... et immortali ... ... qd
... ... illi ..., qa ... ... Dama... ... ...
... ... qd ... ...: n(on) ... ...
... ... immortalis ... ...
... ..., qd nulla substa(ntia) ... sit immortalis ... n(on), qd ... ...
... n(on) ... ... se, et na(tur)a sua e(st) immortalis, qa ... ...
illi ... durare in eternu(m), et nulla datur in reb(us) ... ...
petens destructio(nem) illius.
Ad ... ... Da-
masc. ... ... immortalitatis ... ...
... n(on) ... ...
... ... immortalis ... ... substa(ntia) viuente, n(on) ... substa(ntia) viuen(s)
... ... et nulla ... ...
et ... ... substa(ntia) ... viuens, ... immortalis ... ...
... ... qd ... ... n(on) ... ...
... ..., ... substa(ntia) ... viuens ... in Damasc. ... ...
... immortalis ... n(on) est: ... ... Damasc. ... e(st) ...
immortalis ... ... substa(ntia) ..., ... de ... ...
... ... de ... ... Damasc. ...
... ... qd ... ...

Adde. ad tex. [illegible] ... et se [illegible]

pertica quae non est nisi indivisibilis, sicut est [illegible] ...

[illegible] motiva ut dicebatur in [illegible] de [illegible]: et ideo [illegible]

[illegible] immensa [illegible] sua; et quod non [illegible] sicut [illegible] et

[illegible] ab agente naturali; adhuc in hoc admisso, [illegible]

[illegible] in [illegible] in [illegible] ...

[illegible] subtilitate corpus [illegible] ...

[illegible] immensitatem [illegible] ... et [illegible] est in [illegible]

[illegible] in [illegible] ... demus [illegible]

[illegible] per hoc, quod in [illegible] corpus admittatur; [illegible] demus esse [illegible]

le. [illegible]

[illegible] quod [illegible] testimonium [illegible] ...

et [illegible], et si quod [illegible], quod [illegible] dicant, et

[illegible]; et ideo [illegible] quod [illegible] faciunt

[illegible]. Videre est in illo testimonio [illegible]

[illegible] 2. [illegible] de [illegible] ubi

[illegible] testimonium

[illegible] ab [illegible] admittatur [illegible]

[illegible] nempe [illegible]; et non admittit quod [illegible]

[illegible], nempe [illegible] corpus: [illegible], quod in [illegible]

[illegible] subtilitas corporis immensa ut [illegible],

[illegible] quod [illegible] quod [illegible]

[illegible] [illegible] ...

[illegible] et quod hoc testimonium illius non admittitur, [illegible]

non admitti quod id, quod [illegible] et [illegible] in [illegible]

[illegible] immensitate, [illegible] illius testimonii allegato in [illegible]

[illegible]; nempe [illegible] non [illegible] est immensa.

[illegible] 5. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

... destructa parte [illegible] [illegible] [illegible] [illegible] destructio [illegible]
[illegible] est [illegible] [illegible] [illegible] ut [illegible], [illegible] [illegible] non [illegible] [illegible] [illegible] du-
rare [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] destructa parte [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] non [illegible]: [illegible] illud [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible], [illegible]
in [illegible] [illegible] [illegible] destructa parte [illegible] [illegible] [illegible], destructum
est [illegible] [illegible].

[illegible] [illegible] in duratione ipsius [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] durare [illegible] [illegible] [illegible] [illegible] [illegible] destructio [illegible] [illegible] [illegible]
[illegible] destructio [illegible] [illegible] = [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]

[illegible] ad [illegible] [illegible] mali: [illegible] [illegible] [illegible] [illegible]
[illegible] rei ad [illegible] [illegible] [illegible] rei [illegible] [illegible] [illegible] [illegible] inclinatio-
nali rei [illegible] est ad bonum ipsius rei, [illegible] [illegible] rei [illegible]. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] esse [illegible] rei, [illegible] destructio ipsius: [illegible]
[illegible] mali rei ad [illegible] destructionem = [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] ad bonum [illegible] [illegible]: [illegible] [illegible] mali [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible] ad [illegible] [illegible] [illegible], [illegible] ad [illegible] [illegible] [illegible] [illegible] habere
[illegible] seu [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] rei [illegible] inclinatio [illegible] [illegible]: inclinatio [illegible] [illegible] [illegible] [illegible]
[illegible]: [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible].

[illegible] [illegible] [illegible] mali non [illegible], aut cuiuscumque alte-
[illegible] in [illegible] [illegible] [illegible] [illegible] destructio [illegible] [illegible] [illegible]. [illegible] [illegible] in [illegible]
[illegible] non [illegible] illi [illegible] [illegible] [illegible] [illegible] inclinatio ad des-
tructio [illegible] [illegible] [illegible] destructio [illegible] [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible]: [illegible] in [illegible] [illegible] destructio = [illegible] [illegible] [illegible] [illegible]

[illegible] q.d. esse in ea ubicatione, qua perveniat in tali et tali
loco [illegible] cuius mora efficit tempus, petit esse et ma-
nere sub destructione: [illegible] petit durationem: [illegible] de-
[illegible] impedimento [illegible] motu [illegible]
[illegible] in ubicatione, quando [illegible]
[illegible] unio [illegible]
[illegible] ubicatio [illegible] in [illegible]
[illegible] ubicatio [illegible]
[illegible] tempus [illegible] perveniat [illegible]
[illegible] motus [illegible] in [illegible].

Ad [illegible] de [illegible] successivo [illegible]
[illegible] successivo, unius [illegible] tempus [illegible]
[illegible] successiva, sive [illegible], ut [illegible]
unius [illegible] durationem [illegible] de [illegible]
[illegible] tempori [illegible]
[illegible] in [illegible] successivo [illegible]
[illegible] successivi [illegible]
[illegible] in [illegible] eius motus, successivi [illegible]
[illegible] successivo [illegible] ut unio [illegible] durationem [illegible]
[illegible] temporis [illegible] tempus [illegible] successi-
[illegible] successivi [illegible] ut uni-
[illegible] durationem [illegible] successio [illegible]
[illegible] durationem [illegible]
[illegible] una
[illegible] potentie [illegible]
[illegible] accepti.

[illegible] bonum [illegible]
[illegible] in [illegible] non [illegible] bonum [illegible]
[illegible] bonum. Et [illegible] perfectionem [illegible]
[illegible] immediatis et [illegible] [illegible]
[illegible] bona [illegible] non
[illegible] bonum. [illegible] una [illegible]
[illegible] in [illegible] non [illegible]

[illegible] [illegible] [illegible] quae o[illegible] [illegible] [illegible], et n[illegible] [illegible]) [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] n[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Ad [illegible] [illegible] [illegible] [illegible], n[illegible] quod Z [illegible] [illegible]
[illegible] ad [illegible] [illegible], [illegible] quod [illegible] in [illegible] [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible] illa ee [illegible] [illegible] ae [illegible] [illegible]
n[illegible] [illegible] [illegible] ae [illegible] [illegible]. In [illegible] [illegible] [illegible] n[illegible] [illegible] [illegible]
[illegible] [illegible], n[illegible] [illegible] [illegible] [illegible] illius: [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] ae [illegible] [illegible] ad [illegible] [illegible]) [illegible]
in [illegible] huius [illegible]: [illegible] [illegible] ee [illegible] hoc: [illegible] [illegible] [illegible]
at ee [illegible] sua [illegible]. [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] n[illegible] [illegible] [illegible]
[illegible] [illegible], et ideo [illegible] n[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible]
adhuc in [illegible] [illegible] [illegible], quae [illegible] in [illegible], qui [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] in ad [illegible] [illegible] [illegible] ad [illegible] [illegible] illius, [illegible]
[illegible] [illegible] ad [illegible], ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] n[illegible] [illegible] [illegible] sua [illegible]; [illegible] [illegible] attenta [illegible] [illegible] [illegible]
[illegible], et n[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] n[illegible] [illegible] [illegible] [illegible], [illegible] n[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sua [illegible] [illegible]; et ut ille [illegible] [illegible] [illegible], [illegible], [illegible] [illegible].
[illegible] [illegible] ad [illegible] ad [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] — [illegible]
[illegible] na sua [illegible] [illegible], [illegible] [illegible] illas [illegible] [illegible] [illegible] [illegible]
([illegible] [illegible]. [illegible], [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible])
[illegible] et ideo cu[illegible] [illegible] [illegible]; [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sua [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] et [illegible]. [illegible]

Disp.º 2ª

De numero, et diversitate Angelorum

Cap. 1.um

An Angeli sint in magno num.° et in varios Choros et Hierarchias distincti

Angelos esse in magno numero constat aperte ex Dan. 7 ubi Daniel: millia millium ministrabant ei, et decies centena millia assistebant ei. Et Job 25 n. 3: numquid est numerus militum eius [illegible] Daniel [illegible] numerus [illegible] in multo maiori numero quam exprimitur a Daniele, ut [illegible] Bellarm. [illegible] q. 50 art. 3 [illegible]. Et [illegible], ut [illegible] Deo est numerabilius esse, [illegible] innumerabiles [illegible].

Imo [illegible] esse adeo magnum Angelorum numerum, ut [illegible] numerum [illegible] innumerabilis [illegible] [illegible] S. Thom. [illegible] q. 50 art. 3 [illegible] in [illegible] q. 50 art. 3 ad 1.

[illegible] S. Dionysii [illegible] numerum [illegible] [illegible] numerum [illegible] [illegible] [illegible] mente [illegible] [illegible] a [illegible] de mente Dionysii [illegible] [illegible] [illegible]

[illegible] esse de mente [illegible] [illegible] [illegible]

[illegible] ... Riccardo [illegible] ... tom. [illegible] 48.
n° 3. et 4. [illegible] ... Bernard. [illegible] ...
de amore [illegible] ... [illegible] in sua [illegible] ...
[illegible] in Paradiso [illegible] ...
[illegible] maxi ac [illegible] ...
[illegible] creata [illegible] ...
[illegible] ... Judicium [illegible] ...

[illegible] in [illegible] ... excedere [illegible] ...
[illegible] ... excedere num[illegible] ...
[illegible] ... Dion. [illegible] ...
[illegible] ... excedere ...
[illegible] ...
[illegible] ... intentenss [illegible] ...
[illegible] ... magis [illegible] ... in mare [illegible] ...
[illegible] ...
[illegible] ... in rebus [illegible] ...
[illegible] ... incorporeis [illegible] ...
[illegible] ... mater [illegible] ...

[illegible] ... imaginandus. [illegible] ...
[illegible] ... et [illegible] ...
[illegible] ... monte, imo, et [illegible] ...
[illegible] ... unico [illegible] ...
[illegible] in [illegible] ... minora [illegible] in [illegible] ...
[illegible] ...
[illegible] ...

Q° [illegible] tacta [illegible] sint [illegible]
Luna, quae est corpus caeleste, incorruptibile, et tamen [illegible]
[illegible] spatio [illegible] corpus caeleste, est minor [illegible]
[illegible] figura [illegible] tota [illegible]
[illegible] caelum, in quo [illegible] minor [illegible]
[illegible] et [illegible] illi [illegible] alteri-
[illegible] et [illegible].

[illegible] Dicitur, et [illegible]
[illegible] excedere in num. [illegible] nullo [illegible]
[illegible] et [illegible] assumit: [illegible]
[illegible] magnitudine: ita in [illegible]
[illegible] multitudine: [illegible]
[illegible] inter se, illa, quae [illegible] exce-
dunt in magnitudine [illegible]: [illegible]
[illegible] inter se, [illegible], quae [illegible] excedunt in multitudine
[illegible] quae [illegible] superiores. [illegible]
[illegible] inter [illegible]. et [illegible]
[illegible] excedere [illegible] in multitudine [illegible] excedunt
[illegible] in [illegible]: [illegible] excedere [illegible] in multitudine
[illegible] excedunt in [illegible]
[illegible] inter [illegible]
[illegible] nullo [illegible] in illo [illegible] assumitur [illegible]
[illegible]

[illegible] excedere [illegible]
[illegible]
excedere in num. [illegible]
[illegible]

[illegible] nulla [illegible]
[illegible] altera [illegible]
[illegible] magis [illegible]
[illegible] multitudine [illegible]
[illegible]

[illegible] in [illegible]

in maior numerus quam hominum, qui fuerunt, et erunt [illegible]

teste [illegible] damnatis [illegible] ad [illegible] [illegible] alij contra numerum

Angelorum et hominum esse equalem. Alij numerum hominum esse multo maiorem numero

Angelorum. Alij numerum Angelorum esse multo maiorem numero hominum [illegible] nullo

[illegible] se [illegible] [illegible] numeri [illegible]

Dico 1° [illegible] 1a pars [illegible] ex numero Angelorum [illegible] periisse

et damnata esse [illegible] illud Apoc. 12. de Dracone, quod traxit tertiam

partem stellarum, idest Angelorum: [illegible] et [illegible] [illegible] [illegible] [illegible] ani-

mi, quot sunt Demones damnati, [illegible] illud [illegible] [illegible] implebit

ruinas ([illegible] [illegible] esse admirum, [illegible] [illegible] [illegible] [illegible]. Et

[illegible] [illegible] [illegible] [illegible] q. 5a. [illegible] [illegible] [illegible] [illegible] non [illegible], quam

Demones damnati [illegible] [illegible] [illegible] [illegible] [illegible] [illegible],

[illegible] [illegible] [illegible] quadragesimum [illegible] numerum [illegible] damnatorum [illegible],

[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] numerum [illegible] [illegible]

in multo maior [illegible] quam numerum Angelorum.

Dico [illegible], quos mittit [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] de reparatione ruinarum, nempe implebit ruinas, [illegible]

non [illegible] [illegible] [illegible] de ruinis [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible], [illegible] reparandae sunt [illegible] in [illegible] [illegible] ad [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] alias [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] de Dracone, cuius [illegible] [illegible] [illegible]

partem stellarum [illegible], seu Angelorum, quas misit in terram, [illegible], [illegible] [illegible]

de [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] illuminauerunt, quar-

[illegible] [illegible] non est, [illegible] magni in terram deiecit. [illegible] [illegible] [illegible] de [illegible]

[illegible] [illegible], [illegible] magna [illegible] [illegible] [illegible] [illegible] Draconis magni.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] magna numerum maximum.

Dico [illegible] 3° [illegible] [illegible] [illegible] [illegible] [illegible],

[illegible] [illegible], [illegible] [illegible], nempe [illegible], [illegible] [illegible] [illegible] [illegible] ([illegible]) [illegible]

[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] ([illegible] numerus [illegible] [illegible] [illegible]

[illegible] multo maior numero quam est numerus [illegible] [illegible]) [illegible] [illegible]

[illegible] [illegible] numerus [illegible] [illegible] [illegible] in [illegible] nempe Angelorum, [illegible] in [illegible]

[illegible] [illegible] [illegible] numerum Angelorum esse multo maiorem numero hominum.

[illegible] 3° [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible]

ipse ~~[illegible]~~ coelo magistri est maius, longior est multo magis numerus qui [illegible] fuerunt, et erunt. Et non est; quod [illegible] hominum assignatur [illegible] angelus ad custodiam initio, ut [illegible] etc.; hic est [illegible] 4 Cor. admittit, desumitur ex [illegible] angelorum: quod [illegible] huius [illegible] ordinis [illegible] admittitur [illegible], quot [illegible] fuerunt et erunt homines ab initio mundi usque ad finem: quod [illegible] [illegible] multo plures erunt [illegible]. [illegible] [illegible] animarum [illegible] [illegible] in custodia. [illegible] [illegible] abraxi. [illegible] maxime [illegible] [illegible] [illegible] [illegible] Marcelli [illegible] [illegible] [illegible] administrat, et [illegible], ut [illegible] [illegible] eorum multiplicare [illegible] [illegible] custodiam et ministerium.

[illegible] Bicaro [illegible] [illegible], [illegible] [illegible] angelus [illegible] ut unicuique homini [illegible] [illegible] in custodia [illegible] [illegible] [illegible]. [illegible] revelari, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 180 [illegible] ad fin. [illegible] [illegible] de [illegible] [illegible] [illegible] hierarchias. Et [illegible] earum [illegible] [illegible].

Cap. 2

De distinctione angelorum in dicta hierarchias. Et unde earum distinctio proveniat.

Cum [illegible] [illegible] deus adeo magnus [illegible] angelorum [illegible] [illegible]; sciendum est, quod [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] 180 [illegible] angelorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Principatus, Potestates, Dominationes [illegible] [illegible] [illegible] [illegible] Cherubim et Seraphim, [illegible] [illegible]

[illegible] seu [illegible] Angelorum non numerum distinguit D. Dion. de Celesti hierarch. c. 6 quem sequuntur omnes Doctores [illegible] in [illegible] Epistolis [illegible] hoc n. 9.

[illegible] et [illegible] dicta [illegible] ordines et [illegible] Angelorum. In eo alij aiunt [illegible] ex diversa [illegible] quas [illegible] habuerunt in via [illegible] D. Thom. et alij. Alij vero docent [illegible] ab [illegible] beatitudinis videndi et amandi Deum [illegible]. Alij [illegible] non ab [illegible] beatitudini, sed ab [illegible] naturalibus et gratuitis [illegible].

Ita Illustr. et Sanct. [illegible] in [illegible] quod hic [illegible] n. 11.

[illegible] hoc non [illegible] Angelorum [illegible] et [illegible] naturalibus [illegible] ex [illegible] et Sanct. [illegible] et [illegible] ab [illegible] beatitudinis: magis et minus amoris et [illegible] et [illegible] ab inequalitate [illegible] naturalium [illegible] Angelorum, eo quod [illegible] inequalitatem [illegible] illis [illegible] auxilia inequalia, [illegible] inequalia [illegible] et [illegible] inequalibus [illegible] ut [illegible] magis aut minus [illegible] in [illegible] salutis [illegible].

Ego vero dico [illegible] in [illegible] et [illegible] non [illegible] ab inequalitate naturalium [illegible] Angelorum [illegible] cum [illegible] hoc. [illegible] naturalibus et [illegible] distributa in via [illegible] auxilia [illegible] inequalia merita [illegible] Angeli, [illegible] ut [illegible] naturalibus et [illegible] distributa fuerunt [illegible] inequalia auxilia [illegible] inequalia merita [illegible] sunt. Ergo ab inequalitate [illegible] Angelorum non [illegible] inequalitate [illegible] meritorum, [illegible] Angelorum

2°. Quia Deus hominibus aequalis perfectionis naturalis distribuit et alteri in via inaequalia auxilia, ex inaequalia merita ex quibus acquisiti sunt. Sic etiam Angelis aequalis perfectionis distributa et alteri inaequalia auxilia gratiae, ergo inaequalia merita ex quibus acquisiti sunt: ergo inaequalitas meritorum, nec non et distinctio hierarchiarum non provenit ex inchoatione ab inaequali perfectione Angelorum.

3°. quia etsi talis perfectio Angelorum in natura Maior sit perfectione naturae Angelorum quam hominum adhuc non multo minus Deus attendit in distributione auxiliorum suae gratiae ad istam inaequalitatem perfectionis naturalis: in pluribus hominibus dividit maiora auxilia gratiae quam pluribus Angelis: in pluribus Angelis dividit auxilia minus sufficientia pluribus vero hominibus dividit auxilia efficacia. Deinde aliquibus pluribus hominibus dividit auxilia ad maiora merita quam pluribus Angelis: ergo Deus plus non in illa perfectione pluribus Angelis: ergo etc.

Dico 2°. Ea dignitas seu distinctio ordinum et hierarchiarum Angelorum sumitur etc. et ergo a sua meritoria et meritis Christi, non seius atque proveniunt sola perfectione naturali. Probatur: quia ea dignitas ordinum et hierarchiarum consistit maior, vel minor excellentia et decore Christi beatifici, ac proinde maior perfectio actus auxiliorum vel etiam maior: sed ipsius maior vel minor excellentia Christi beatifici et gloriae ex auxiliis proveniunt tamquam a sua meritoria a meritis Christi: ergo ea dignitas ordinum et hierarchiarum Angelorum provenire debet tam a sua meritoria a meritis Christi.

Dico 3. ea dignitas seu distinctio non provenit per se immediate a meritis Christi. Probatur: quia ea dignitas est excellentia propria ipsius beatifici, ac gratia Christi in maior vel minor excellentia ipsius, sive qualis, sive quanta sit in minimo quod ad gradum beatitudinis spectat, ergo ipsa debet maior provenire a meritis: non merita non sit propria ipsius beatifici, et in illo: ergo etc.

Dico 4. nec ea dignitas seu distinctio ordinum et hierarchiarum sita est in ipso beatifico Divino aut amoris Dei, quia gratia ad beatitudinem spectat. Et ratio est: quia ea dignitas Dionysius de caelesti hierarchia

[illegible] 1. [illegible] l. 3. c. 208. [illegible] l. 2. [illegible] utrique [illegible] sunt [illegible] duo ordines gubernationis et exequutionis [illegible] finis [illegible] aliquam [illegible] in ordine ad [illegible] [illegible] [illegible]. [illegible] ille ordo gubernationis et exequutionis neque [illegible] in [illegible] [illegible], neque in [illegible] eorum: [illegible] in eis non [illegible]. [illegible] [illegible] ipsi [illegible] in Deo ipso: [illegible] gubernatione [illegible] [illegible] [illegible] aliqua [illegible] dirigendas in [illegible] [illegible] sive [illegible] [illegible], sive [illegible] non [illegible] in Deo, [illegible] [illegible] omnis [illegible] dirigenda et gubernanda: [illegible] ordo gubernationis et exequutionis non [illegible] in [illegible] eorum, neque in [illegible] eorum. [illegible] [illegible] [illegible] [illegible], qui [illegible] in [illegible] ordine [illegible] [illegible] gubernationis [illegible] non [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] ordo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] gubernationis et exequutionis [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] ista [illegible] [illegible] [illegible], [illegible] ordo et [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] 14. [illegible] una [illegible] [illegible] [illegible] in [illegible] [illegible] ordinem [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in ordine ad [illegible] hominum [illegible] [illegible].

[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: unicuique [illegible] datur manifestatio spiritus ad utilitatem. [illegible] [illegible] datur sermo sapientiae: alii [illegible] sermo scientiae secundum eundem spiritum: alteri fides in eodem spiritu: alii gratia sanitatum in uno spiritu: alii operatio virtutum: alii prophetia: alii discretio spirituum: alii genera linguarum: alii [illegible] [illegible]. Haec autem omnia operatur unus atque idem spiritus dividens singulis prout vult.

[illegible] ad hoc [illegible]: [illegible] [illegible] [illegible] ordinem Angelorum

[illegible] suggerunt [illegible] medium [illegible] etiam [illegible] gradus [illegible]
[illegible] Cherubim ordinis [illegible] [illegible]
[illegible] illi [illegible] [illegible]
[illegible] media in hoc tempore illius [illegible] Ministri [illegible] in hoc nulla
[illegible] tempore [illegible] ordinis [illegible]
[illegible] media in [illegible] in [illegible]
ordo [illegible] et Cherubinorum [illegible]
[illegible] infimus [illegible]
[illegible] Angeli possint differre et distingui in specie essentiali infima [illegible]
possint distingui in specie infima?

Disp. 4.

Utrum Angeli possint differre, et distingui in specie essentiali infima?

Cap. 1.

Quomodo possint distingui in specie infima?

In ista Mat. Mag. [illegible] Guillelmum Parisiensem lib. de unit. [illegible] multa [illegible] dicunt [illegible]
in specie infima seu athoma differre, [illegible] eiusdem speciei
[illegible] [illegible] esse
[illegible] in [illegible] specie infima.

[illegible] et [illegible] in ma-
le [illegible]
[illegible] in specie infima [illegible]
[illegible] in hac [illegible]
[illegible] specie infima
[illegible]
[illegible]
[illegible] in summa [illegible]
[illegible] in nulla [illegible]
in summa [illegible]
[illegible] una specie dicta.

D. 66. [illegible] authorum [illegible] Angeli [illegible] quam [illegible]
[illegible] unus [illegible]
[illegible] una et eadem [illegible] ut est una [illegible]
[illegible] sunt [illegible]
[illegible] Angeli [illegible]
[illegible] de [illegible]
[illegible]

Ob. 1. [illegible] max[illegible]
[illegible] Angeli. = 2° [illegible]
[illegible] in [illegible]
[illegible] = 3. [illegible] in
[illegible]
[illegible] in [illegible]
[illegible] Angeli [illegible] in [illegible]
R. ad [illegible] in [illegible]
[illegible] Angeli [illegible]
[illegible] in [illegible]
[illegible] Angeli [illegible]
[illegible]
[illegible]
[illegible] = [illegible] in [illegible]
[illegible] in [illegible]
[illegible] in [illegible]
[illegible]
[illegible] = [illegible] 39 [illegible]
[illegible]
[illegible]
[illegible] Jag. 2. [illegible]
[illegible] in
[illegible]

Disp. 23

Utrum pariter dari de sola actu potentia [illegible] solo num. distincta. [illegible]

An dari possit species, in qua unicum tantum individuum posse sit.

[illegible] expositio est [illegible] nam [illegible] ea, [illegible] commentatio in [illegible] Rubrum, ingenium [illegible] [illegible] et [illegible] apud [illegible] cit. t. 50. [illegible] 4. [illegible] [illegible] [illegible] natura [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aut [illegible] ma, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Arist. [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] inter alios [illegible] [illegible] 1. [illegible] et [illegible] [illegible] [illegible] [illegible] alios [illegible] [illegible] [illegible] [illegible] [illegible] Thos. [illegible] [illegible] [illegible] Arist. in [illegible] [illegible] natura [illegible] multiplex [illegible] in [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] posse dari [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sola actu.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] actu dari [illegible] multiplicatio individualis, [illegible] multiplicatio [illegible] [illegible] ma, [illegible] [illegible] [illegible] [illegible] [illegible] ma pot dari [illegible] actu multiplicatio individualis: [illegible] de sola actu [illegible] dari in [illegible] ea multiplicatio individualis intra eadem [illegible] [illegible] [illegible] [illegible] [illegible] non posse [illegible] de sola actu dari multiplicatio individualis [illegible] ma, [illegible] ma [illegible] nam [illegible] et multiplicatio individualis: [illegible] ma [illegible] [illegible] multiplicatio individualis [illegible] de sola [illegible] [illegible] [illegible] de potentia sola: [illegible] de sola actu [illegible] dari [illegible] ma multiplicatio individualis. [illegible] [illegible] [illegible] [illegible] Arist. [illegible] 6. 50 art. 4. [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]

ex ipso D. Th. opusc. 36. q.a Manifestatur ... rationale dei; nisi exequatur quod si infinita creaturae non haberet nam sua natura quo ... multiplicari ... (nempe ... 13) ... in ... multiplicabil. est ... natura ..., nec in eo esset implicatio contradictionis. ...
3 ibi ingt D. Thom: ... non haberet in sua natura ... distinctionis, nec natura ... multiplicari; ... esset ... natura ... Nec esset implicatio contradictionis. Videatur ... D. Thom. lib. 2. contra Gentes c. 93. in solutione ...

Ad 2: ... non possent dari, ... sola non distincti, quia ... non ... singularis ... excludere ... alterius eiusdem speciei: ... nulla ... singularis ... excludit ... alterius eiusdem speciei: ... sola non distincti. ... Ideo non possent dari ... sola non distincti, quia ... excludit ... alterius ... eiusdem speciei: ... non possent dari ... Ideo quia ... singularis ... excludit ... alterius eiusdem speciei quia ... exhaurit ... speciei, aut lineae ... nulla ... singularis ... exhaurit ... speciei aut lineae ... nulla ... singularis ... excludit ... alterius eiusdem speciei.

... thesaurus ... quia ideo ... excludit ... alterius eiusdem speciei ... alterum ... speciei, ... alterum ... speciei ... exhaurit ... speciei: ... aut ... singularis ...

... eiusdem ... quod exhaurire ... speciei et lineae ... summe ... Deus ... In ... Deus exhaurire ... lineae et speciei, ... exhaurire ... speciei, et lineae, ... Deus ... summe est ... in sua linea et speciei: ...

... nulla

si nulla substa [illegible] e summe [illegible] pfa in [illegible]-
inea [illegible]: q. nulla earu exhaurit os [illegible] [illegible] [illegible] imes
[illegible].

Pbo 3. [illegible]: q. suppo, qd nulla substa creata
exhauriat os [illegible] sus imes, ut [illegible] mei; n. repugnat, ut [illegible] de
pola abta alia substa singularis longa [illegible] [illegible] substa Mi-
chaelis &c: talis substa e [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] n. est [illegible] [illegible]: et n. repugnat [illegible] de pola abta
alia substa [illegible] [illegible] [illegible] Michaelis. [illegible] de pola abta
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] Mai: qd nec
repugnat nec repugnare pot substa [illegible] [illegible] substa n. repugnante
qu n exhauriit os [illegible] [illegible] [illegible] [illegible]: [illegible] n. [illegible] [illegible] [illegible] tales
substae

[illegible] [illegible] nos n. inferre, ut a[illegible] minus [illegible] fecere, qd
n. repugnat altera substa [illegible] [illegible] [illegible] [illegible] [illegible] substa Michaelis
ex eo [illegible] qd Michael [illegible] [illegible] est, [illegible] substa n. repugnans
[illegible] [illegible] [illegible] [illegible] substa n. repugnans [illegible] n. exhauriat os
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et illa exhauriit Deus: et [illegible] [illegible]
[illegible] [illegible] [illegible] evenit [illegible] n. pot dari alius Deus [illegible] [illegible] [illegible]
Deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] eterno Patri.

[illegible] se recipient ad effugiu [illegible], et dicent, qd [illegible]
Michael n. exhauriat os [illegible] [illegible] [illegible], adhuc repugnat altera
substa [illegible] [illegible] [illegible], q. [illegible] in imes, [illegible] multiplicari numero
nempe [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] multi-
plicari numero, [illegible] [illegible], [illegible] [illegible], ut [illegible] diceri [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible] [illegible] [illegible] de pola abta, ut [illegible].
[illegible] [illegible] [illegible]: et [illegible] [illegible] [illegible].

Ex dictis 2a et 3a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] an sit [illegible] [illegible] in qua [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] natue [illegible] [illegible] [illegible] 2. [illegible]. et [illegible]
[illegible]. [illegible] [illegible] [illegible] [illegible] dixero 2a et 3a [illegible] [illegible] allegata
[illegible] ita q. [illegible] stat [illegible] [illegible] q. 50 art. 2. quest. [illegible] [illegible] ult.
ubi [illegible] se citat Suar. Vas. Mol. [illegible] quorum [illegible] os [illegible]

spec[ie]s indiuam & singularis a sua eius specie defectu. Ubi

Bulbal colligit, esse speciem n[on] necessario exactur ex illa indiuidue, vnde

inde q[uo]d posse aliis conciliari. Quidquid autem sit de ista illore. Vtrunt

q[uo]d doctrina illi sic.

Adde, q[uo]d quam in libris est lectio Parisijs addentur Uni-

uersitatis: ipsa quae ut sunt eorum. Ut in alli Arti; de A. q. 1 puncto 3.

refert ex Henrique Gan. ex Richardo. Et q[uo]d articuli Parisienses

damnati ab illis et illi sunt: 1us. q[uo]d Deus non potest facere plures

intellectus unius rei, quae non habent materiam. — 2us. q[uo]d Deus non potest

multiplicare indiuidua in una specie sine materia — 3us. q[uo]d formae non recipiant

diuisionem, nisi per materiam. Et licet illis varia solutio adhiberi potest, si tamen

vbi Parisiis in resp. ad ult. arg. dando solutionem [illegible] in 2° cap. q[uo]d isti

articuli ponuntur et ponentes q[uo]d [illegible] repugnet plura

plura indiuidua in natura damnatis. Quod, inquam, ipse non est damnationis obtine-

tur secundum. q[uo]d est contra [illegible] [illegible] in initio, quae in [illegible] hiuius

cap. cap. 3. Ubi citatus.

Cap. 33

Respondetur obiectionibus.

Ad 1. q[uo]d prius ex his dicitur cap. praeced. differentia

quae diuinis distinctionis numericae, repugnat esse de ratione alterius distinctionis numericae,

quae materia est principium intrinsecum distinctionis numericae; & differentia materiae repugnat

esse de ratione alterius distinctionis, seu multiplicationis numericae. Maior

certa est aliquo: in principio intrinseco rei est aliquid rei: differentia autem ultima

rei repugnat dari esse de ratione alterius rei. Minor vero est l. [illegible] [illegible] q.

Sed nec [illegible] q[uo]d id ipsi distinguit et [illegible] varijs in locis. Ad hoc [illegible] [illegible]

[illegible] sanis reiecta maior [illegible] admitti.

Verum in forma omnino maior, et eius probatio, certe illa sumpta

est [illegible], nam de [illegible]. Ad 2. [illegible] multiplicationis specierum eius est [illegible]

non requirit materiam nec principium aliquod distinctae specificae distinctionis a [illegible]

[illegible] est. ad multiplicationem [illegible] [illegible] non requirit materiam nec principium

aliquod distinctae numericae distinctionis rei [illegible], nec vila ipsius ratio [illegible]

ex materia et forma. [illegible] enim est [illegible] rei, quae in eadem specie [illegible]

collocem (per ipsa ita ea gnē et differ. ea inday ituy ea speciē ea indivō. ea qq resultare sit meā ipsō ipsi ea indiuij dista a physica ipsē et mā et ipā.

Ad probōn minī Cy S. Thō Dico q in eius sā n̄ eē mō tam extrinc si intrinc causis aut indiuens indaz; ā sō tam indicanj, seu potius indiuij indiuij; ut fatetur S. Dr opusc. 32. de na mē et dimens. indetraij c. 3. ubi ingt. ideo dr ma sub certis dimensionibz esē indiuiz; n̄ qa dimensioes causent indiuij; sz quens n̄ est sui subiij: et qā dimensioes causas demonstrar indiuy hic et nunc: et q signy praey indiui, et inseparabile. Q. et ipsi post etiam subst. causa natur al calore aut tumō indicante; sic indiuy sēma indicante =

Ad auctoritatē alij resp. Caietan. tom 1. q. 8. de Angs a. 1. c. 7. in fine Cons in assignanao ipsi genio indiuij mam exacte; et et in multis alijs. Et ideo resp. mens sta Sancta et articuli Parisiensis allegati ad prs spread. sap.

Ob 2. Angelus e fra simplex cuy substantia et pro quā ab infante digno p n̄ pot duo Angeli distingui nī p ppz: ā dist ppz, seu spēciāj, e dist essentiali et specifica: p n̄ pot duo Angeli distingui nī p distre essentiali et specifica.

Resp. Dicio 1e Consequentiā. dist. minor subsumptam: ā ipsa dist ppz e dist essentiali et specifica, nō minor: aliqua dist ppz e dist essentiali et specifica ideo minor: si r̄ dist pp sive dist pp ā fra distante praeci specifici essentiae dist, dist illa pp cum dist essentialis et specifica qualis e dist ppz equi ā fra leonis: n̄ dr dist pp sive dist pp ā fra distante prae essentialib. orē similibz dist hic n̄ cum specifica, ā individuali qualis e dist pp Petri a Paulo. Dr no conseq: qa duo Angeli disti pot distingui p suas fra substantiales, hoc e, p entites substantiales ppria, distantes praeis essentiis et specificis orē similibz. Et sic pot distingui p mera distinctione numeralem.

Ob 2. omnio ante Dig. alr dicij: p duo Angeli n̄ pot distingui nī p ppz physicis, sive ppris entitas omnino

l. secdo Coq: n̄ ꝗ ꝑ meca nō Coam. ꝑra physica d.r
ipsa Entas physica substalis cōplera Angi: ꝑra meca d.r
enia specif.ca seu specifica prata Angi, aut cuiusbi alterius
rei. Atq. supp. dim. Ratio ē, qa Angi n̄ pōt distingui ab
alio n̄ ꝑ Entē phisica ipsius (ꝗ ꝗ ꝗ supp. qa' dist.o m.
Quaed) pōt tñ unq Angi ab alio distingui gōi distincta ꝑ prata
specif.ta ipsius. Et in utroq. pōt ee prata specif.ta, specif.ta ca-
dē: Hinc distinguo minē subsumptā: ꝗ dist.o ꝗ ꝑ phis. et
dist. enalis et specif.ca, nō minē; dist. ꝗ ꝑ meca ē ett. secdo
minē. Et nō Coq. Ilo ꝑtat ex dictis.

Co 3: Enia, quę hēt ō ꝑ sup. spei n̄ pōt mul-
tiplicari solo num.: ꝗ enia cuiusuis Angi ꝑ. Michaelis hēt ō
ꝑ sup. spei: ꝗ n̄ pōt multiplicari solo num. Ꝑr mi.: qa
enia abstr.a a ma, et ꝗ se subsistens hēt ō ꝑ sup. spei
ꝗ enia Michaelis ē enia abstra a ma, et ꝑ se subsistens ꝗ.

Sane hoc argum. inefficax ē: qa enia specifica cuiusuis hu-
lui spei hinc, aut eorz hēt ō ꝑ sup. spei n̄ minus qm̄
Michael ō sup. spei ꝑ: et tñ ea enia huius et eq. pōt multiplicari
solo num. in alijs.

Ꝑr ratio ē, qa enia, quę hēt tōta ꝑ im intensiue
ī intensiue sup. spei, n̄ pōt multiplicari solo num.: et ideo n̄ pōt
multiplicari enia Dei et cuiusuis ꝗ ꝗ: at ꝑ ē, qa enia, quę
hēt to tōta ꝑ intensiue sup. spei n̄ pōt multiplicari solo numer. ē
in quis hoī, et quęuis enia hoī hēt tōta ꝑ intensiue sup. spei
ꝑ tñ pōt multiplicari solo num. ē, qa nullu indiu illius ꝗ [illegible]
ꝗ enī specif., et indist. illius: in ille enim, et quęuis a ꝗ
specif. pōt participari infinitis mis induality. Enia quo specifica
Enia n̄ participari [illegible] mō uniō induali simul infinit. ꝑ ꝗ-
ualente alijs mis infinitē quoad numy et ꝑ quoad ꝑ:
ꝗ a Michael n̄ sit mis induali simul infinitis participans
ꝗ sup. specif. enim infinitis mō, ut quę pōt aliē mis induali
sive aliū indiuos participantes eqdē enim specif. Michaelis.

Itaq. obseruandū ē ꝗ ꝗ omnis aliquę ꝗ angelorum

Individuē, quales eius specifica sive angelica sive humana, non minus (quam eius specifica ...) est participabile intrinsece. Et si entia specifica angeli non participaret, ut ... non participat, per unum aliquem singularem, [illegible] naturalis intrinsece ... simul, ... sit participata entia ... singularitatis, quae ... singularis intrinsece exhaurit ... et ... participabilitatis illius) participari debet ... singularitate, seu individuē ... intrinsece participabilitatis illius ... participata participari ... entia specifica ... et ... [illegible] ... quod ... intrinsece spec. ... nulla earum exhaurit ... participabilitatis ... illius: eo quod ... imitata ... quoad ... intrinsece ... participari ... [illegible].

Ob. 4. Si angelus ... id est angelus in tali speciē, ... hic numero angelus, ... esset speciēs singularis in qua non potest dari ... de nova alia ... angeli numero distincti, ... non potest in illa dari ... angeli ... [illegible] ... essentialis et formalis, ... angelus ... angelus in tali speciē ... hic numero angelus: ... speciēs singularis, in qua non potest dari ... de nova alia ... angeli numero distincti. ... [illegible]: quia ... essentialis et formalis ... [illegible].

... quia ... angelus ... in esse specifico ... in esse numerico ... specifica ... [illegible] ... numerica ... et ... non admittit ... in ea speciē singulari ... angelus ... [illegible] ... singularis ... [illegible] ... speciēs singularis, in qua ... [illegible].

... [illegible] ... angelus ... id esset ... angelus in tali speciē, ... hic numero angelus ... esset speciē singulari, in qua ... angelus ... id esset ... angelus in tali speciē, ... hic numero angelus.

poss. ees. spei singa in qua ett. nō max: in qd. in-
duy spei num. p id qu, e qd e' xtā nō, e' e' xtā tali
hoi, m. f egdm. entis reals ia t [illegible] nec. et m. in spe pot
esse pi pot dari, de q dantr ples hoes solo numero
dsti. Ad mūm [illegible] dicto, [illegible] posse ee' dissio ensato
s. qm. singu sit xti talis in spe et numo: imo ei dissa essalg
[illegible] hent. Ad 2 posse ee' dissio essal. [illegible] in entitas eu singu
sit talis in spe et numo. Ad 3 dices ad [illegible] mūs. [illegible]
nabi [illegible]. [illegible] la cua id nasim, [illegible] dissa essali [illegible]
entis in aliqua spe, c' prat essale spei singi: d nulla singula-
ritas in indivio e' aua ee' pot [illegible] essale spei: qr indiuo
[illegible] talis nec ingredit. nec ingre. pot [illegible] spei: qr nul-
la singularitas [illegible] indiuas e' aut ee' pot. [illegible] dissa essali spei singeli
g nulla dissa essali [illegible] singi, [illegible]
talo [illegible] in spe, [illegible] in num.

Circa dissior dico [illegible] ee' max. loquatr de dissa essali
numerica [illegible] et [illegible] si talr accepta exigeret innexe essali
dissa numerica [illegible] et nulli alii adnumeret, [illegible] eid, [illegible]
[illegible] dissa essali spei [illegible] n' est nole alium [illegible]
indiv. [illegible]: sem. [illegible] loquat de dissa essa-
[illegible] in [illegible] indivio: [illegible] si talr accepta
exigat inexe essali disso numer. [illegible] et nulli alii acomat
[illegible] n' est [illegible], [illegible] n' [illegible] nole alium indiv.
[illegible] indiv. [illegible]. [illegible] dissa essali hoi [illegible] in [illegible] exigit ine-
xve essalis [illegible] meca [illegible] [illegible] et [illegible],
[illegible] nole e' alium indiv [illegible]. Ad mūm
[illegible] nō ee' dissio [illegible], qui sunt in [illegible] dissa nu-
mera [illegible] exigat essali inexe taly dissio numer. [illegible]
excludat; nō [illegible] ee' dissio [illegible], qui numerat [illegible]
[illegible] exigat essali inexe [illegible] dissio numer. [illegible]
excludat. [illegible] sunt spe [illegible] et [illegible]
nulla indiuo creata [illegible] [illegible] intensiue [illegible]
[illegible] aut [illegible] m id [illegible] indiuis [illegible]

Cap. 4.

Possint dari natur. vel Angeli solo numero distincti

Illa dicit qd est omnino dari (...) Thom. solo non dari, quia quando materia prima[?] non potest dari plures in illis deest materia, quae est principium nat. et inde multiplicari numero plures numero rerum. Ita Cajetan. opusc. 16 ad Alexandr. cuiusque ubi citata ment[?] 2. intell. qo. 1c m. dom. ita ex Ferdinand. Roman. [illegible] et Ferrara in c. de Gentil. c. 93 et in hoc ad[?] q. 55[?] Suarez de Ang. l. 1 c. 1 in dicto 2 et 3.

2a. sententia docet non solum naturam angelicam, sed et naturam [illegible] angeli solo numero distinct. At haec dicit posset, humana non ferret ex materia, sed a quadam haecceitate, sive gradu positivo identificato cum gradu specifico, rei [illegible] in ob. [illegible] [illegible] Angelorum natur. Tenent Scotistae ad Scotum, Durand. Gabriel, Alens. [illegible] [illegible] Ter. 5 Meq. [illegible] 2, et Sic 1 de Ang. c. 15. [illegible] [illegible] [illegible] angelo [illegible].

Haec 2a sententia mihi placet. Et ex quo multis [illegible] de [illegible] [illegible] nemine [illegible], humane [illegible] multiplicatur unius natur. natura [illegible].

Pro ea posset dari natur. angelica distincti numero [illegible] posset dari natur. in [illegible] multitudo num. Ergo posset dari natur. [illegible] distincti numero. [illegible] Quia [illegible] [illegible] solo numero [illegible] multi[illegible] [illegible] in angeli, [illegible] in illis dari natur. [illegible] multiplicari numero. [illegible] [illegible] [illegible] distincti numero [illegible] [illegible] dicit [illegible] [illegible] [illegible] [illegible] posset [illegible] [illegible] [illegible] in qua [illegible] [illegible] [illegible], sive in [illegible] [illegible] [illegible] [illegible] [illegible], posset dari [illegible] distincti numero [illegible], [illegible] natur. [illegible] distincti numero [illegible] [illegible] [illegible] [illegible] [illegible] posset dari natur. [illegible] distinct. numero, [illegible] [illegible] [illegible] natur. dari [illegible] [illegible] [illegible] natur. [illegible] natur. dari [illegible] [illegible] [illegible] [illegible], [illegible]

abstrahere [illegible] distinctum numerum. Probo minorem: quia [illegible] distincti numerice non est natura, quae existat in pluribus distinctis a parte rei [illegible] sed potest existere [illegible] definitione [illegible]. Probo antecedentem: quia [illegible] distinctum specificum non est natura quae existat in pluribus distinctis a parte [illegible] [illegible] neque [illegible] distinctum numerum [illegible] quae [illegible] a [illegible] specificum [illegible]. [illegible] in [illegible], [illegible] in eadem [illegible] pro- [illegible] collocare ut diceham [illegible] in fol. [illegible].

Probo 2. [illegible] non possunt (naturaliter) multiplicari, [illegible] numerum, et individue, quia individuum simul [illegible] [illegible] [illegible]: sed individuum non [illegible] [illegible]. Probo minorem: si individuum [illegible] [illegible], individuum non posset dari [illegible], [illegible] ordo ad illam. At potest dari [illegible] et ordo ad illam: ergo non [illegible]. Probo minorem: [illegible] individuum ut tale potest dari [illegible] et ordo ad illam, individuum potest dari [illegible] et ordo ad illam. [illegible] individuum ut tale potest dari [illegible] et ordo ad illam. [illegible] [illegible]: quia [illegible] ut tale potest dari [illegible] et ordo ad illam, [illegible] potest dari [illegible] et ordo ad illam.

[illegible] [illegible] ut tale [illegible] [illegible] [illegible] Entitate nec habente [illegible], nec ordo ad illam, individuum ut tale potest dari [illegible], et ordo ad illam. [illegible] individui ut talis [illegible] de aliqua Entitate nec habente [illegible], nec ordo ad illam: ergo individuum ut tale [illegible]. Probo minorem: Entitas [illegible] Michaelis nec habet [illegible] nec ordo ad illam: [illegible] de Entitate Michaelis [illegible] [illegible] individui ut talis: [illegible] quod in se individuum, [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible]: [illegible] ut talis [illegible] de aliqua Entitate nec habente [illegible], nec ordo [illegible]. [illegible] [illegible].

[illegible] minorem [illegible]. [illegible] quod [illegible], [illegible] Entitas Michaelis [illegible] quod [illegible] in se. [illegible] Entitas Michaelis non habet divisionem in se, in se habet individuum, [illegible] in se: [illegible] in se non [illegible] divisionem [illegible] in se habet [illegible], individuum [illegible] est in se. [illegible] [illegible] divisio [illegible], [illegible] [illegible] ut est [illegible]: [illegible] Entitas Michaelis non habet in se divisionem non [illegible] [illegible] [illegible] habet in se divisionem [illegible] [illegible]) in se [illegible]. [illegible] [illegible]

[illegible] suo: qd divino fuit [illegible]: individuo et unitatem in entis Michaelis, n' hēt in se pluralitatis, et unitatis: q n' hēt [illegible] [illegible] divinis, [illegible] individuis.

[illegible] in eadem Maior: quod [illegible] [illegible] ratione qui entis Michaelis, est qd divinis [illegible] aliud. [illegible] esse [illegible] ee qd divinis [illegible] aliud [illegible] [illegible], [illegible] nec sit [illegible], nec unita cum aliquo alio a se adeo [illegible]: [illegible] entis [illegible] Michaelis nec est aliqd [illegible], nec unitur cum aliquo [illegible] [illegible] a se [illegible] [illegible]: [illegible] entis Michaelis est qd divinis [illegible] aliud. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] divinis, [illegible] in ea [illegible] [illegible] [illegible]. [illegible] a [illegible]; [illegible] to entis [illegible] divina est [illegible] alio qa [illegible] nullo alio a se hēt [illegible] nec unione.

[illegible] [illegible] n' [illegible] dici [illegible] aut [illegible] divinis ee [illegible] ante, qa n' habeat ullā [illegible] unione cum aliquo a se [illegible] [illegible]: [illegible] [illegible] [illegible] a sua [illegible], et [illegible], in [illegible] [illegible] unus aliqd [illegible] [illegible]: [illegible] n' hēt unam [illegible] cum aliquo [illegible] [illegible] n' [illegible] [illegible] [illegible] [illegible] unionis, aut [illegible].

[illegible] 2.º [illegible] [illegible]: [illegible] [illegible] numerica [illegible] a ma[illegible] [illegible] [illegible] num[illegible], in [illegible] hent [illegible] [illegible] ordinem ad illam [illegible] [illegible] [illegible] num[illegible], [illegible] nec hent [illegible] nec ordinem ad illam [illegible] [illegible] n' numer[illegible] [illegible] a ma. [illegible] Maior: [illegible] ut [illegible] [illegible] admittunt [illegible] [illegible] [illegible] Angeli nec n' [illegible] beati[illegible] [illegible] solo num[illegible] [illegible], et [illegible] [illegible] [illegible] et [illegible] nec hent [illegible], nec ordinem ad illā: [illegible] [illegible] [illegible] solo num[illegible], [illegible] nec hent [illegible], nec ordinem ad [illegible]. [illegible] [illegible] Angeli n' heant [illegible], nec ordinem ad [illegible] [illegible] solo num[illegible] [illegible].

[illegible] si dicas: Anima [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad illam.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angelorum [illegible] [illegible] [illegible] [illegible] ea [illegible] [illegible] [illegible] et [illegible]

q. alijs [illegible] [illegible] sibi ipsi [illegible]

Sic [illegible] dicit [illegible] materiis [illegible] summi indicao, [illegible] [illegible] [illegible], [illegible] habeo [illegible]: [illegible] e [illegible] [illegible], et sic habit [illegible] [illegible] accept[illegible]; [illegible] habit [illegible] [illegible] [illegible] post num[illegible] [illegible] intra [illegible] [illegible].

[illegible] 4. [illegible] desumenda [illegible] [illegible] proxim. [illegible] indua[illegible] summetur anima, ea, quae habent [illegible], [illegible] num[illegible]: [illegible] ea, quae habent [illegible] [illegible] num[illegible] [illegible] summit anima. [illegible] [illegible] [illegible], ut [illegible] summunt [illegible] in eadem [illegible] [illegible] [illegible] [illegible] [illegible] in eadem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] num[illegible] [illegible] [illegible] [illegible] [illegible] num[illegible] [illegible], ut [illegible] e: [illegible] ea, quae [illegible] [illegible] num. [illegible] summit anima. [illegible] [illegible] quae in [illegible] [illegible] [illegible] antecedens, [illegible] [illegible] eadem [illegible] habent et in [illegible] [illegible] num[illegible] [illegible] antecedens [illegible]: [illegible] ea, quae eadem habent [illegible] [illegible] num[illegible].

[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 4. et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nempe [illegible] potuisse Deus creare [illegible] [illegible], ut [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] ut in [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] nulla [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dicen. [illegible] 5. [illegible] [illegible] [illegible].

[illegible] 5.

[illegible] oppositi argumenti

[illegible] 1. [illegible] [illegible] [illegible] de [illegible] argumento, [illegible] [illegible] in specie: [illegible] [illegible] desumpto argumento [illegible] [illegible] in specie. [illegible] eadem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] 13 [illegible]: [illegible] in [illegible] [illegible], [illegible], [illegible] planetarum, [illegible] [illegible] magis nota [illegible] [illegible] [illegible] [illegible], [illegible] hoc [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible], nempe in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] desumptio [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] ... ee accumpta: in [illegible] ... sicut [illegible] stat tota ma-
[illegible] spei. [illegible] ... in multitudo [illegible] intendit
[illegible] ... celestia incorruptibilia, sine
[illegible] ... non potest [illegible] cessat ... multipli-
cari numerus corporum celestium: et ideo anime non potuerunt multi-
plicari nisi [illegible] ... numero. [illegible] ... [illegible]
[illegible] celestia incorruptibilia [illegible] ... [illegible] ... dent
in specie ... non potest [illegible] numero multiplicari: [illegible] ... sunt
incorruptibiles: [illegible]

[illegible] ... [illegible] ... qd [illegible] c.
De celis [illegible] lib. 3. [illegible] ... nec anni, ... [illegible] ... potest
[illegible] ... hac q. 50 art. 4. [illegible] ... [illegible] ... non
[illegible] et ... [illegible] ... unae. [illegible] ... [illegible] ...
[illegible] ... nobis [illegible] ... [illegible] ... [illegible] ...
[illegible] ... indicium ... [illegible] ... [illegible] ... omne
[illegible] ... celestia [illegible] ... [illegible] ... [illegible]
[illegible] ... [illegible] ... [illegible] ... [illegible] ...
[illegible] ... [illegible] ... [illegible] ... [illegible] ...
[illegible] ... [illegible] ... stat [illegible] ... [illegible] ...
in spe solis luna et [illegible] non [illegible] ... unum [illegible] ...
non [illegible] ... in specie [illegible] ... [illegible] celestium
[illegible] ... in linea [illegible] ... non [illegible] ... in una spe
[illegible] ... non [illegible] ... linea [illegible] ... non [illegible] ... unica
[illegible] ... [illegible] ... [illegible] ... [illegible] ...
[illegible] ... in una linea, et ... [illegible] ... [illegible] ... unt in
[illegible] ... [illegible] ... [illegible]
[illegible] ... [illegible] ... [illegible] ... in immate-
[illegible] nec ita [illegible] celestia ... eiusdem speciei, et sic non stat
[illegible] ... spe [illegible], et [illegible] nec tota ma[illegible] spei. [illegible]
[illegible] docet [illegible] hac q. 50 art. 4. [illegible]
[illegible] ... [illegible] ... [illegible] ... [illegible] ...
[illegible] ... [illegible] ... non [illegible] ... [illegible] ...
[illegible] ... [illegible]

Ad 10 Quod [illegible] aeo, multiplicatis [illegible] in [illegible]

[illegible] ille [illegible] [illegible] [illegible] illius [illegible] [illegible]

[illegible] sufficiens. [illegible] in [illegible] [illegible] [illegible]

[illegible] [illegible] est [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]

magis et magis [illegible] [illegible] est in eadem linea [illegible] [illegible] [illegible]

et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]. [illegible] in [illegible] in [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] ut infra [illegible] [illegible] id iudicare [illegible] Augustinus.

et [illegible] [illegible] [illegible] multiplicatio [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] in anima [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]

Et sic maior [illegible] multiplicando [illegible] in hoc [illegible] [illegible] [illegible] [illegible]

in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] illud [illegible] numero [illegible] et multitudini [illegible]

[illegible] [illegible] unius ad aliud: [illegible] sola [illegible] [illegible] [illegible] numero [illegible]

[illegible] [illegible] [illegible]: quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

numerus [illegible] ab alia, maior [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] quia [illegible] dat [illegible] [illegible]: [illegible] [illegible] quia [illegible] numero [illegible]

[illegible] [illegible] [illegible] et sic sumenda est anima quae est in [illegible]

[illegible] [illegible] — [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible]

[illegible] [illegible]: [illegible] [illegible] [illegible] [illegible]: [illegible] illa non potest

dari et multiplicari [illegible].

[illegible] [illegible] maior [illegible] [illegible]: quia [illegible] [illegible] numero

unius ad aliud [illegible] [illegible], aut [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] unius [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible]

[illegible] [illegible]: quia non [illegible] [illegible] unius ab alio [illegible] [illegible] et

in [illegible] [illegible] est [illegible] [illegible] [illegible] in [illegible] est [illegible] [illegible] [illegible]

et in [illegible] [illegible] est [illegible] [illegible] [illegible]: [illegible] est [illegible] [illegible],

[illegible] [illegible] [illegible], sive [illegible] sola [illegible], sive sola [illegible], sive [illegible]

[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]

[illegible] [illegible] [illegible]. [illegible] hoc [illegible] [illegible] est [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] ad [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] et in [illegible] aut [illegible] [illegible] [illegible] [illegible]

[illegible] rei [illegible] ... et [illegible] ... [illegible] abstraheret ipsius [illegible] ... [illegible] inferior ... [illegible] inferior [illegible] ... [illegible] ab [illegible] rei.

[illegible] 23 [illegible] Mair: [illegible] non [illegible] in re [illegible] indivi[illegible] ... [illegible] non [illegible] in 2a [illegible] ab[illegible] rei [illegible] ... et [illegible] ... et [illegible] in re non [illegible] rei.

[illegible] Deus [illegible] natura [illegible] ... melius [illegible] in specie [illegible] in specie, solo numero distinctis; [illegible] Deus [illegible] ... in specie [illegible] solo numero distinctos. [illegible] Mair. [illegible] ... et nobiliori [illegible] ... sola [illegible] numero. [illegible]

Dices [illegible] in hoc mundo inferiori [illegible] in specie, et sic non [illegible] aliquos solo numero distinctos [illegible] natura [illegible] ... Deus non [illegible] ... [illegible] Deus [illegible] natura [illegible] ... melius [illegible] ... [illegible] in specie [illegible] ... Cap. 6. [illegible] Angeli de facto differant, vel potius conveniant in specie infima.

Cap. 63

Utrum etiam Angeli de facto differant, vel potius conveniant in specie infima?

Obj. de se differre per modum ... haec de Citanis, quae sunt in ipsis regiminis puncto ... illius dicitur = ... 1.º est de ... esse ... in ... contra ... et gravis. ... Damasc. ... in regio ... Damasc. ... Gravii ... tiam, de ... ex ... a 30 art. 4. ... cum ... eorum ... tinere ... hoc ... illi ... diversitatis, quae ... imitare ... in ... alios ... 3.º ... alieni nec ... de se ... nec ... ideam, ... cum ... 5 et 8. ... de ... c. 4. ... 2. n.º 14. ... quos ... non differre ... se in ..., differre ... 1.º ... magis ... Et ... differunt in ..., ... numero ... recuiam ... in ... 5. 29. ... aliqua ... individuali, ... beatitudinis ... contrario ... ... hos divinae rerum, ... tota ... ... praesente ... ... non tota ... divinae ... in ... non tota ... alii ... differunt de se in ..., tota aliqua ... ... eandem ... contrario ... eandem ...; ... non ... differunt de se in ...

Ad ... principia ... a ... non ... multiplicantur ... in ... multiplicari ... non ... intra eandem speciem ..., ut ... in aliis, aliis eorum ... et sic non ... tota aliqua ... plures ... et ... ipsis ... ut ... multiplicari, et ...: ... non multiplicarentur ... in ... tota aliqua ... individualis ...

primarietur [illegible] [illegible], [illegible] [illegible] ut [illegible] [illegible] [illegible]
toti [illegible] ne tota aliqua spes [illegible] [illegible] [illegible] [illegible],
[illegible] [illegible] [illegible] [illegible] numero multiplicare intra [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] na [illegible] [illegible], [illegible]
[illegible] ne tota aliqua [illegible], et [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ne [illegible] [illegible] tota aliqua
spes [illegible], et [illegible] [illegible]. [illegible] in [illegible] [illegible] [illegible]
Deus, et na [illegible] ne [illegible] [illegible], [illegible] [illegible] [illegible] in [illegible]
ne [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible]
[illegible] [illegible], et [illegible] [illegible] valde [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], et [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] valde [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
ut multa [illegible], multa [illegible] [illegible] [illegible] magis [illegible] [illegible] [illegible]
[illegible] valde [illegible] ad pulchritudine[illegible] [illegible], et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible]: [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]: [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], ut [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] mere [illegible], et mere [illegible] [illegible] [illegible] mere
[illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] una [illegible] [illegible] mere [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible]: ne [illegible] [illegible] [illegible] magis [illegible] in [illegible]
[illegible] [illegible], [illegible] in [illegible] [illegible]. [illegible] [illegible] [illegible]
[illegible] mundi [illegible] et [illegible] [illegible], [illegible] [illegible] et pure
[illegible].

[illegible] dicet: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible],
[illegible] in spe, [illegible] [illegible] una [illegible] [illegible] [illegible] [illegible] = [illegible] [illegible]

Minor. Et ratio est: quia antequam multiplicatae fuissent species harum rerum, et adhuc ab initio mundi, tam in inferiori, quam in superiori orbe carebat ea pulchritudine, quam in varietate specierum creatarum habet: ratione varietatis specierum [illegible] ea pulchritudine quae non erat in unico quodam orbe; in multiplicatione specialis orbe ea varietas non erat, quae fuit ab initio mundi: ergo quamvis supplex species Angelorum dicatur et plurima non sufficeret in caelo speciali orbe ad ejus varietatem et pulchritudinem, in toto universo erat pulchritudo et varietas sufficiens rerum creatarum. Ergo quamvis ea ab initio mundi non daretur in caelesti orbe, quae ratione animae, quae est una ex speciebus suis, non existit in caelo ab initio mundi.

Ad Minorem concedo, ad probationem admittendo multiplicationem Angelorum eiusdem speciei, pluralitate earum: non separatio [illegible], ex Angelos eiusdem ordinis et eiusdem speciei, specifice quam distinctos a reliquis aliorum ordinum: et continentur sub speciebus [illegible] eiusdem ordinis, quales ut diversarum [illegible] ultimae [illegible] [illegible] deinde quas [illegible] nullo modo fundatur in diversitate proprie [illegible]. Vide ibi dicta [illegible] de distinctione Angelorum disputatione 1. [illegible] de individuatione, et [illegible] Angelorum, quaestione 1. de distinctione Angelorum eiusdem speciei.

Tractatus IIIus.

De Intellectu Angeli.

Disp.o 1.a

Ubi disseritur de intellectu et speciebus Angelicis.

Cap. 1.m

De intellectu Angeli, eiusq. perfectione.

Angelos gaudere intellectu certum est apud omnes. Contra quosdam Gentiles, qui negabant Angelos intelligere [illegible]. Et eo liquet apud Theologos apud quos probatum est Angelos videre et cognoscere, et aliud Matth. 18. ubi loquitur de bonis, inquit: Angeli eorum semper vident faciem Patris, et de malis c. 25. ite in ignem aeternum, qui paratus est Diabolo et Angelis eius: non autem punitur nisi qui peccat: nec peccat nisi qui intelligit et vult [illegible].

Certum est etiam a Angeli intellectum differre ab eius substantia, et certum non minus quam intellectum hominis, apud omnes [illegible].

Certum est quod Angelus intelligat, [illegible] intellectus in illo non distinguitur a substantia ipsius Angeli, [illegible] intellectus hominis non distinguitur in hoc ab anima ipsius, ut satis dixi [illegible] in lib. de Anima.

Hinc facile deduces, intellectum unius Angeli [illegible] distingui ab intellectu alterius, quemadmodum unus Angelus distinguitur ab altero [illegible] specificam eaque est distincta [illegible] convenientia [illegible] non tamen intellectus Angeli non specificatur [illegible] distinguere [illegible].

a subsistentia illius, [illegible] in [illegible] ... 3.

Suar. et alii [illegible] intrinsecum [illegible] distinctum in [illegible] non [illegible] manio [illegible] in [illegible] [illegible] modus [illegible] quam [illegible] ad [illegible] esse et [illegible] [illegible]

Respondetur [illegible] intrinsecum [illegible] subsistentia [illegible] in [illegible] [illegible] quam ut [illegible] in [illegible] immo [illegible] immo de [illegible] conveniunt in [illegible] qualitates, quae requiruntur in mixto, et elementis [illegible] et non huius [illegible] est: [illegible] subsistentiae [illegible] [illegible] ad [illegible] alterius [illegible] [illegible] unius [illegible] [illegible] ut dicitur in [illegible] et mixtis.

[illegible] [illegible] intrinsecum [illegible] [illegible] [illegible] [illegible] [illegible] 3a. e: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] terminatam [illegible] Dei filii [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de eo [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] quando [illegible] una [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in uno [illegible] ad aliud [illegible] [illegible] [illegible]

[illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] ab una [illegible] ad aliud [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] in quo est

aliquo modo [illegible] cognito in terminis inferatur in causa immediate
[illegible] terminis inter se, sicut cognita erant [illegible] tanta eius modo.
[illegible] ipsa [illegible] inter se quia cognita erant
in terminis ut dictum in modo. De hoc [illegible] et [illegible] di-
cursu [illegible] gloria.

[illegible] illa [illegible] doceat [illegible] naturales, necnon et [illegible]
naturale, quas Angeli non cognoscunt evenire [illegible] natura, ut eorum [illegible]
[illegible] cordis, et mentis arcana) [illegible] discurren-
[illegible] et alij [illegible] quod [illegible]
[illegible] Ang. [illegible] 14. q. 3. [illegible] Angeli
[illegible] discurrere [illegible] naturalia, quae pot[est] natur[alis] et evenire
cognoscere: ita ut [illegible] cognoscunt immediate, et in-
tuitive; [illegible] alia [illegible] deducta [illegible] cognoscunt a co-
nitive. [illegible] et alij [illegible] ergo [illegible]
Angeli [illegible] discursu [illegible] carere, [illegible] illius [illegible]. ita
[illegible] et [illegible] stare [illegible] q. 58. art.
3.

[illegible] vero sit [illegible] quas Angeli
sive boni, sive mali nec cognoscunt, nec cognoscere possunt eventus natur-
[illegible] naturales, [illegible] mentis et [illegible] arcana
[illegible] cognoscere [illegible] per discursum [illegible] quod [illegible] non [illegible]
discurrere. [illegible] et docet [illegible]
[illegible] ibi [illegible]. [illegible] quia in eo modo cognoscendi discurrunt
aut discurrere possunt [illegible] naturalia ad discursum [illegible] in
[illegible] cognoscere [illegible] intelligentia [illegible]
ad aliud [illegible] cognoscendum. [illegible] in quo casu [illegible]
[illegible] ad una [illegible] cognita [illegible] cognoscen-
ad aliud cognoscendum [illegible] motor, et [illegible]
[illegible] et non [illegible] ad [illegible] pot[est] dari
in Angelo [illegible] eiusmodi [illegible].

[illegible] in Angelis [illegible] naturali-
ter [illegible] cognoscere [illegible] Deus est [illegible] et [illegible]
in [illegible] et [illegible] Filius [illegible] incarnatus [illegible]

3

terminorum sint tota Veritates, quae enunciatae sunt in se omnino
disparatae, et quas cognoverint Angeli ab initio suae creationis,
et alteras post partam mysterij; non tamen viderunt omnino uno actu cognitionis
uno ut aliqui docent, neque uno actu potuerunt cognosci ab Angelo,
quia earum tota est veritatis, omnino disparatae, et separabiles, nec
reperiantur eadem simul. Quomodo tunc Angeli debent aut falsi
potuerunt dici, et cognoverunt earum duarum terminorum distantiam, atque hanc
quae dicat: quod filius Dei incarnatus est.

Hic loquitur de coniunctionibus terminorum, et secundum hoc dici tamen
non Angeli sive boni sive mali, per omnia partem et ad contra
tot sive diversis ac tam [illegible] dicti, quod illi: quotiescumque
Deus talis sit talis affectus, oritur in hac occasione peccandi, peccabit
aut peccat: et modo talis affectus oritur in illa: quod modo peccabit
quia in ipsa modo cognoscit [illegible] per Angelum diversis: et [illegible]
datur in illo modo cognoscit quod requirit ad istam diversam Angeli.

Tibi observa in eiusmodi diversis, et [illegible], quod in
diversis, tamen Angeli [illegible] falli Angelos pravos, temere iudi-
cando et inferendo consequens, ut habet docet Hisp. in 1 p. q. 58 art. 5. et
Suar. 2. 8. c. 6. Angeli vero boni non ita id contingit, seque adeo fre-
quenter: eo, quod [illegible] beatifici prudentius se gerant in iudicando
per non apparere magis esse certi, non si videntur probabile illi apparet omnino infe-
rent illud hoc pacto: quod possibile est hoc esse vel fuisse: non vero absolute ha-
mo: quod hoc ita est, fuit, aut erit.

Secundo dico sit cum cognitione Deo [illegible]. Unde quaeritur an
Angeli cognoscant discurrendo quae in his, quae naturaliter cognoscunt, aut
cognoscere possunt. Ita ut quaedam quae prius cognovissent immediate, quaedam
vero per alia ex his principiis, et aliqua media deducant ex eis. Quod
probabo loquendo tamen de discursu in ordine ad notitiam, non in ordine
ad quidditatem, ratione rei provenientis a sua causa.

Dico de notitia: quia Angeli habent per hanc luminis...
quae habent requisita ad discursum: quod Deus potest producere
possibile est: Deus potest producere [illegible]; ergo quod deberet intelligi Angelus
posteriori per hanc consequentiam deducere: quod Deus possibilis est. Secundo Angeli

rer cognere diminuendo est in ijs, quae natura et extensa cognu.

Ratio hic est granda, ut inde [illegible] aliter, Angeli posse here [illegible] diminutas [illegible]. [illegible] illas, lymites. Casu, quo deber in Ang. [illegible] aut poe ei cogne. distas [illegible]. Angeli posse here ill. [illegible] Deum per comprehendere [illegible], [illegible] posse [illegible] deducere [illegible].

[illegible] in [illegible] distat ex [illegible] gratia [illegible]

[illegible] Ad [illegible] ex [illegible] in [illegible] distanti [illegible] separatis [illegible] ab alio [illegible] ubi cognere [illegible] ex [illegible] separatis [illegible] cogne. [illegible] dicta ut ex separatis [illegible]

[illegible] non posset [illegible] here [illegible] cogne maxime quam non posset here [illegible], seu aut [illegible]: ut [illegible] here [illegible] ut recte, et [illegible] ex [illegible] in eo [illegible] cognoscit [illegible] nulla [illegible] Angeli [illegible] here [illegible] cogni [illegible]: [illegible] illo lymine recte infinite tale [illegible]: [illegible] [illegible] deducendi: [illegible]

[illegible] Dei [illegible] in [illegible] ipso, quod Angelus cognoscit [illegible] esse [illegible] cognit [illegible] ex [illegible] [illegible] in [illegible] cognoscit Angelus in eo [illegible] in [illegible] lymini [illegible] cognoscit [illegible] ideo non esse [illegible] ex illis [illegible] ad illud [illegible] Dei.

[illegible] cognere, [illegible] Deus [illegible] Angelus cogni [illegible] in alio, [illegible] [illegible] in se, seu in recto. [illegible] [illegible] Dei [illegible] in se ipso [illegible] in [illegible] cogne. Dei [illegible], et [illegible] in se ipso [illegible] in [illegible] cognoscit [illegible] in se ipso, et in recto, et [illegible] cogne, qua Angelus cognoscit [illegible] in [illegible], [illegible] quo cognoscit [illegible] in se ipso seu in recto. [illegible] in illa [illegible] Dei [illegible] Angelus [illegible] ex illa [illegible] recte [illegible] in Ang.

ea a sua Causa Cognosci, qua cognoscit Deus ipsum in se ipso sive in recto = Itaque, per ad Deum discursum non requiritur quod ad deesse existat cognata in Causa ab illa quae cognita est in terminis: et patet est, quod cognata dicto modo.

Ex quibus Angelus etiam deduco ab illo et est requirere ... propter diversitatem, secundum, reducendo [illegible], nemo: est in ... cognoscit natura quod dicimus. Et etiam vere discurrere ... discursu Enthymematico: dummodo sit quod est Cognus quidditativus et etiam cognoscit unum in alio, aut ex alio. Cum est si Angelus cognoscendo quidditative, imo et distinctive causam, cognoscat quidditative effectus in Causa, ut cognoscendo quidditative causam cognoscit Causas in [illegible]: potest inde aliquos Cognus ab dictis deducere ex [illegible] quae Causas in se ipsis sive in recto cognoscat. quod lo plane nobis concedunt [illegible] ubi ... nat in hunc [illegible] dictis est rigorosus et formalis discursus, quia non est discursus Syllogisticus, et Enthymematicus. Ad quae [illegible]: quod hic [illegible] quaestio de rigoroso discursu formali, de quo negamus [illegible] convenire posse Angelis. Est discursus Enthymematicus duplici quoque dicta modo dicto est rigore et discursus ... discursus rigorosi et formalis quo dicti ... est processio mentis ab una veritate [illegible].

[illegible] ergo de dictis de quibus nunc jam eadem forma, et ob easdem rationes, quas dictas plures [illegible] polities. Ad Angelus non habere discursum illos [illegible] ex [illegible]. Quotiescunque dentur et Eclipsis Solis vel hoc altera conjunctio planetarum, dabitur pluvia: Sed modo datur hoc [illegible]: ergo dabitur pluvia. Probatio hujus assumpti constat ex [illegible] dicti a [illegible].

[illegible] aliis dispositiones [illegible] magis [illegible], et pono [illegible]. Videt modo Angelus intuitive Eclipsim [illegible] et [illegible], quod si hoc Eclipsi [illegible] altera conjunctione planetarum causat pluviam. Et [illegible] autem posse videre intuitive [illegible] planetarum conjunctionem, [illegible] inde [illegible] hoc dicto [illegible] Eclipsi quae datur, si accedat altera planetarum conjunctio, dabitur pluvia: Sed est talis conjunctio planetarum, in talibus [illegible],

intellectu Angeli in eodem actu recte colligit illas veritates quas
habitu et lumine: quia Angelus ex sua natura statim et summe cognoscit
per discursum aliquo modo per discurrere distinctum formali syllogistico. Et ad
2um illi duo actus terminantur distincti sunt, ut dictum est, dicitur [illegible]

Ad 3um respondeo, ad 3um quod ex utraque cognitione terminatur simul
Angelus cognitionem Angeli distinctam veritatis illius, atque quod habitus et lumine,
et ratio non discurrere ad hoc ut habeat et assequatur illas veritates
quas a nobis uniuntur in mente. Ad 4um quia per illas cognitiones
terminatur: Deus est infinitus, factus est homo in uno, quae dicit: et
diversas incarnationes Verbi divini, quae incarnatio Verbi non supponit veritatem
illam: quod incarnatio Verbi divini est eterna, ut dictum est. Ad 5um
[illegible]. Ad 2um concedimus duabus speciebus, seu actibus distinctis
in Angelo, quae assumunt in terminis, non pertinet ille actus discursivus:
quia. Ad 3um quod ex duabus speciebus, seu actibus omnino distinctis et
separatis non resultat una actualis cognitio, et actus enunciativus
aliquid distinctus non dicit, immo, ad id, ad enunciat de re una
[illegible], aut etiam aliqua: quia actus mentis sed est qualitas
indivisibilis, ut dictum est in nostra [illegible]. Et ad sequitur docet in [illegible]
D. Thomas q. 58 art. 4. ubi docet Angelos non cognoscere [illegible], et
dividendo per distinctas, ut resultet enunciativa cognitio; atque id cognoscit
Angelus cognitione simplici intuitu nullius [illegible] distincte. Et haec
doctrina est Conimbricensis [illegible] sequitur argumentum.

Ergo quo modo deducitur dicta doctrina et a[illegible] Angelum
assumpsit est, discurrere et [illegible] non [illegible] ad [illegible] et [illegible] et
[illegible] discurrere potest in eo ratione. Ex [illegible] [illegible]
[illegible] quod ipsi ratione non ad [illegible], [illegible] et ca-
[illegible], et [illegible] est [illegible] ad [illegible]
et natura non [illegible] ad [illegible] non est discursus. [illegible]

Cap. 25

Utrum intellectus Angeli habeat, indigeat speciebus im- pressis ad aliquas saltem cogi- tationes

Sed ad vetitionem sufficit, quod non species impressa intellectui, qualitas quaedam non obiectum inducens sufficit cum potentia cognitiva ad eliciendam cognitionem non ipsius obiecti. Ergo quod quamvis ille densus sensus penetrat, illud tamen non penetrat, ne sit, sed quando albedo, et quando impressionem, sed alia de eo, haec sufficit ingerit.

Sed ista nata species impressa in Angelo. Item contradicunt Durandus, Ochamus, quos refert Suarez. Dicit agunt etiam patroni humus ex in aliqua.

At Durandus in 2. dist. 3. q. 6 et in 4. dist. 4. q. 2. censet nullas esse necessarias Angelis species impressas, neque aliquid aliud quod cum potentia intellectiva concurrat per modum speciei cum ea concurrat ad producendam cognitionem: et quod primo sufficiat ad qualiter intima revoluta, sufficere obiectum ipsum in distantia accommodata esse unum intellectui Angeli, ut intellectus, si nullum adsit impedimentum, eliciat cognitionem huius obiecti. Quod tamen explicat Durandus, quod obiectum concurrat efficienter cum intellectu ad talem notitiam eliciendam: et adeo abstrahit a dando aliquam cognitionem sive efficientem.

Eodem pacto negat esse species impressas tum intellectu humano, tum etiam potentiarum materialium intelligendi, imaginandi, et cognoscendi, ut videndi et audiendi &c. sed dicit eodem pacto sufficere obiectum cognitum sicut cum potentia materiali cognitiva ipsius visus, ut producat actum ipsum sentiendi. Ita etiam sufficere sensum cum potentia sensitiva, ut ille sensus producat actum sentiendi; ita etiam sufficere ens cum intellectu humano, ut intellectus producat suum actum intellectus ... quae in anima.

Ochamus et Gabriel, Ariminensis et Gregorius, quos refert Suarez dist. met. 55. art. 2. et alii negant dari ullas species impressas in ullis potentiis materialibus internis et externis. Dicunt enim cum Durando in eo quod docent, obiecta in sufficienti distantia concurrere efficienter cum potentia cognitiva ad producendam cognitionem sui ipsius, quod dicit Durandus in dist. ... et docet ... aliud ... in 200. ... docet. Et Ochamus et Gregorius ... Angeli: Angeli non intelligunt Angelos per species, sed essentias; ... ideo ... in talis cognitionis non ... non materialis, non specialis ... efficiens

Ad 2.um Pasq. loco citato §. 3. Valde gaudet citari DD. m. te ibi admar. spec. impres. p. jud. malis intelligentiae hoi unito corpori, illas tn. nat. p. intellige. neci et firmum separo a corpore quod ipse impressa iudicari n. ee. naturas, ut detrahant pro poes ad cogn. obi eo, q.d. dly cogn. ad id prestat: ergo ille neq. durare in poea in qua [illegible] e. [illegible], nec ingre. [illegible] [illegible] [illegible] o mani: [illegible] ei tr. modificanti et detrahenti poeg. cognitiv. ad cogn. sui.

Ad famerepelarum de Pasq. dissimile e., tr. recipitur ieb admin. ut que admi. spec. impressae p. veri malis, ut visus, et auditus: [illegible] [illegible] dly [illegible] abq. [illegible] spe. impressa [illegible] e. modificare, et detrahere intellig. cognit. ad cogn. in [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] intellig. [illegible]: [illegible] dly visus et auditus [illegible] n. potestat [illegible] abq. [illegible] spe. impressa [illegible] [illegible]: [illegible] [illegible] e., quae pace [illegible] modificare et detrahere [illegible] [illegible] [illegible] ad cogn. [illegible] [illegible], [illegible] aliquid [illegible] agat, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] penetrans [illegible] [illegible].

Da [illegible] [illegible] [illegible] in [illegible] q. [illegible] [illegible] [illegible] [illegible] DD. [illegible] [illegible] [illegible] intellig. [illegible] [illegible] et [illegible] a [illegible] [illegible], [illegible] indigere spec. impressa ad [illegible] cogne. aliquas [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] visus et auditus [illegible] [illegible] et [illegible] [illegible] [illegible] ea spe. ut [illegible] [illegible] q.d. dly eam [illegible] [illegible] [illegible] eam poeam et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dly eam ipsi [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] Da [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Et [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] malis [illegible] [illegible] imo [illegible] in [illegible] [illegible] [illegible] [illegible] adhuc in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] spec. [illegible] malis, [illegible] ab [illegible] [illegible] [illegible].

[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] re [illegible] [illegible]: [illegible] [illegible] ego [illegible] speculo [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] me [illegible], et ab speculo in [illegible] [illegible] re [illegible]. [illegible] [illegible] [illegible] me [illegible] et [illegible] in speculo. [illegible] q.d. speculi

Sipperan [illegible]

aduint. ut in ipso medi[illegible], quando in [illegible] n[illegible]. V.

desumpta est [illegible] triangularibus [illegible] ut [illegible] angulos [illegible] [illegible] vocantur dicta [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] in multitudo [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] transeunt [illegible] [illegible] [illegible]. [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] totale [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] desumpta [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible], tempore [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] reliquas [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] ad [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] distante [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Divine [illegible] sive ex [illegible] sive a [illegible] Dei, sive ab ipso [illegible], sive a [illegible]. [illegible] enim [illegible] se vel [illegible] pot, ut [illegible] ista [illegible] memor [illegible] cum Divina, cum [illegible] tamen [illegible] memor [illegible]. [illegible] sive [illegible] in ord[ine] ad [illegible] per[illegible]cipiendas.

[illegible] a [illegible] in [illegible] et [illegible] nemine est in [illegible] et [illegible] in intuitivi [illegible] a [illegible] esse [illegible] sive intuitive ad [illegible].

[illegible] in [illegible] Angeli [illegible] in [illegible] est Divina [illegible] in [illegible] Divina et in na[illegible] in Divina [illegible] ut [illegible] Divina [illegible] contra [illegible] Divina [illegible] intellectu [illegible] Angeli [illegible] contra [illegible].

[illegible] magis [illegible] ubi [illegible] intellectu[illegible] in ord[ine] ad [illegible] Divina [illegible] in ord[ine] ad [illegible] Dei [illegible] mar [illegible] ut [illegible] Divina [illegible] in [illegible] Divina [illegible] in [illegible] Angeli [illegible] intellectu Angeli potuit [illegible] Divina [illegible] intelligi [illegible] dari, et [illegible].

[illegible] in [illegible] intellectus Angeli [illegible] [illegible] intellectu a [illegible], ut nequeat [illegible] ad [illegible] in tali casu [illegible] ea [illegible] intellectu Angeli ad [illegible] cognitionis. [illegible] in [illegible] in [illegible] in summo [illegible] adeo distans ab [illegible] intellectu [illegible] ut in [illegible] multa [illegible] publica [illegible] tanta [illegible] tantaque [illegible]

[illegible] ipsa [illegible] in summo [illegible] intellectu [illegible] in nulla [illegible] enim, quas nos [illegible] tanta [illegible], tamen [illegible] in illa [illegible] [illegible] [illegible] [illegible] nobis [illegible] infamia [illegible]

[illegible] cognata [illegible] in [illegible] est in quibus [illegible], [illegible] mente, [illegible] & 3.ª [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] illud, ad [illegible] sola cognita ad [illegible] [illegible] [illegible]. Disp. 2. [illegible] [illegible] [illegible] [illegible] 1. [illegible]

Disp. 2ª

Utrum anima [illegible] cognoscat per species [illegible]

Sect. 1.ª

Referuntur sententiae

[illegible] [illegible] [illegible] [illegible] [illegible] non accipit [illegible] [illegible] et multo minus [illegible]. Nec in illis [illegible] quo [illegible] intelligere [illegible] sola [illegible] innata [illegible] [illegible] in [illegible] [illegible] [illegible]

d[icitu]r ex distrac[tio]ne individu[orum], quae p[er] illas natas non p[er] tales in toto [illegible] recipitur in ista [illegible]. Et dicitur [illegible] [illegible] per impressionem [illegible] de rebus [illegible], et [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] per [illegible] [illegible] [illegible] agentis, [illegible] [illegible], quia [illegible] [illegible] in [illegible] a Deo [illegible] a Deo in [illegible] a Deo, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] 8. 63. n. 8. et ut [illegible] [illegible] [illegible] [illegible] in hac [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] et [illegible] in [illegible] art. 3. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ibi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] successu temporis [illegible] [illegible] et [illegible], per impressionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a Deo per [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] successu temporis [illegible] [illegible] [illegible] in [illegible].

Deinde hic 23. [illegible] [illegible] in [illegible] [illegible] agens, [illegible] in [illegible] in ipso [illegible]. [illegible] [illegible]

Et ipse ad libri corpor. spectata [illegible] sanè [illegible]
inh. ipsu. corp. et posea n. si oxam in gnauo dicta, a[illegible]
senor. dq aa suis oxing. angui n. sensus ac nos, n. p[illegible] sola
itam. a gnauas dicta; et a certa et denata, nam in minore
quo mar. vel mir. fuerit sphera acquisiti eius Soti. Cap. 2
gel. de roi in spere Diffe. [illegible]

[illegible] de potentia in [illegible] D[illegible]

Quandò [illegible] polis e. [illegible] angus, a accipiat a [illegible] qui
gravi. quae est eius sunt per inferiae rem ibi opus, et
animata. respirantes n. so nan. [illegible] seu specifam; a est diffe-
rent materialis talis nam. [illegible] attenduit 1ᵃ sa — Acci est
polis e, q illas in se producat mo. operis in 2ᵃ sa — Et
demum potis est angus, q illa fuerint tempus accipiat a reb.
[illegible] mallio, ut deroni 3ᵃ sa — Dulo q ita [illegible] 3. [illegible]
[illegible] corpo cor marino, quo nomi solet polita eius rerum
nec n. et solet magnay. que [illegible] brebr [illegible] et [illegible].
[illegible] anima [illegible] [illegible] = [illegible]
[illegible] per rem eo [illegible] sunt [illegible] et [illegible] [illegible]
[illegible] ut mere [illegible] [illegible] dent [illegible] ad [illegible]
[illegible]: q n. [illegible] [illegible] adeo inala. Et [illegible]
note, [illegible] in [illegible] [illegible] [illegible] et [illegible] [illegible]
rem [illegible] nat. [illegible], n. de denatae [illegible]
[illegible] de [illegible], [illegible] alia [illegible] rem [illegible].
[illegible] distare ab ipsis, [illegible] x [illegible] [illegible]
[illegible] rem; que [illegible] ad [illegible] in qua [illegible]
angus. [illegible] ita [illegible] in qua [illegible], et [illegible]
[illegible] angus [illegible] n. [illegible] res, que [illegible], et [illegible]
[illegible], et spe dicta ab ipsis, que [illegible] [illegible]
adeo illi n. [illegible] denata [illegible] rem [illegible], a sua
[illegible] [illegible] [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

subsistimento illa species rerum, quia de se rei, non [illegible]
eiusmi species, et actiones illius: n. [illegible] tum [illegible] de-
trahe in specie [illegible] ee deriuate in specie [illegible] species rerum quia
singulis [illegible] ee [illegible] denti derivare [illegible] subsistimento [illegible]
[illegible], et ideo pendere illius non [illegible] non desunt [illegible]
ab illo mere pauxis [illegible]. [illegible] a parte [illegible] Glestis
[illegible] [illegible] elucimus [illegible] ecclesie [illegible] ma- [illegible]
[illegible], illi; et [illegible] essentia [illegible] acta [illegible] perfectissime [illegible]
substantis Glestis (eo, ad [illegible] acta aliqua [illegible] sub-
talis subsistimento, [illegible] eiusmi Glestis [illegible] non est pauxio [illegible]
m. nec ab [illegible] ma [illegible]. [illegible] aliquid [illegible] alteri
[illegible] subsistimento, non satis est, [illegible] pauxio illius, et [illegible]
[illegible] [illegible] mere [illegible] pauxis.

[illegible] q. [illegible] specie non manant [illegible] [illegible] ab [illegible] singul-
[illegible] illius; non erunt [illegible] pauxi, [illegible]: et sic non erunt
[illegible], nec debent ee [illegible] [illegible]. [illegible] singulis [illegible]
[illegible] [illegible], non [illegible] illi [illegible] [illegible] rei; si [illegible]
[illegible] [illegible]. [illegible] singulis [illegible] ee na[illegible] [illegible], imo et [illegible]
[illegible] a [illegible]. [illegible] [illegible] [illegible]
[illegible] singul[illegible] non est [illegible], [illegible] sunt [illegible] pauxi [illegible]
[illegible], quia singulis na[illegible] [illegible]. [illegible], [illegible]
[illegible] singulis [illegible] ee [illegible] rerum; quia singuli [illegible]
[illegible] na[illegible], non [illegible] [illegible], [illegible] species [illegible]
ee [illegible] singulis [illegible] [illegible] [illegible] ad
singul[illegible] [illegible] [illegible] eiusmi [illegible] [illegible] eiusmi
[illegible] [illegible] in [illegible] in [illegible] rei [illegible] est [illegible]
[illegible]. [illegible] non [illegible] species rerum [illegible] rei [illegible]
[illegible] ee

[illegible] [illegible] adducere [illegible], [illegible] species non ee [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible]:
[illegible] non [illegible] derivare [illegible] subsistimento [illegible] species
rerum, [illegible] [illegible]. [illegible] non [illegible] derivare nec [illegible]
[illegible] [illegible]. [illegible] [illegible], [illegible] species tales, [illegible] tales [illegible]

Ingo oblata Ri a homine sufficere: nemo tez supiori, ad in Deo

tenta deiar gfaciendi talem e tales fcera posui p alterius ff

me dederit in sta; o tali fine i ordinata ffa, posui a natura

tempore et supra, qd in ipsa ma dedit [illegible] talis [illegible].

ult[illegible] mit ga ve [illegible] [illegible] adducere gente [illegible] [illegible].

[illegible] est [illegible].

[illegible] q[illegible] [illegible] e ponere in [illegible] poten sanus mala

ad ista per [illegible] zelu, et n ponere in [illegible] potentia nam [illegible]

ad ea per [illegible] faciendas. [illegible] potentia sanus dat [illegible] [illegible]

[illegible] nunc ee [illegible] ponere in [illegible] potentia sanus ad [illegible]

per recipiendas [illegible] actiua ad eas [illegible] faciendas [illegible] n e [illegible]

ponere in [illegible] potentia sanus ad recipiendas [illegible], et

reliqua [illegible] [illegible] [illegible] potentia actiua ad eas faciendas:

[illegible] eras, et [illegible] [illegible] sanus ad actiua n [illegible], [illegible] potentia

in eas [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

ni [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] merere-

rent, ut [illegible] [illegible] [illegible] [illegible] 6. S. J. [illegible] [illegible] [illegible]

neque natura [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ert

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] neque

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible]

[illegible] posita [illegible] [illegible] in potentia [illegible] [illegible] gratis [illegible]

ultra [illegible] potentia ad [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible],

[illegible] [illegible] Cap. 5. [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible],

[illegible] [illegible] ipso [illegible], et [illegible] [illegible] [illegible] [illegible]

eam [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Q. [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible], ut potentia [illegible]

[illegible] [illegible] [illegible] per [illegible] et [illegible], [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

in illo naturaliter tales species [illegible] eius [illegible] cum in e[illegible] cognitione [illegible]
[illegible] necessario; et non [illegible] quod [illegible] [illegible] in intuitiua sua
cognitione [illegible] [illegible] deceptio [illegible] cognitione intuitiua [illegible]
[illegible] intuitiua [illegible] et deceptio [illegible] [illegible] [illegible] [illegible] illa.
[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] cognitione intuitiua intellectus
non decipitur: quia enim [illegible] [illegible] [illegible] [illegible] [illegible], et
non ut aut [illegible] in quo [illegible], non fallitur, nec decipitur; [illegible]
decipiatur [illegible] [illegible] [illegible] [illegible] cognitione intuitiua [illegible] [illegible] [illegible]
[illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ac [illegible] [illegible] ut
[illegible] ante cognitionem intuitiuam [illegible] [illegible] in [illegible] [illegible] cognitionis intuitiuae
[illegible] [illegible] ea ante [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] quod cognitio in-
tuitiua [illegible] [illegible] [illegible] [illegible] et [illegible], [illegible] [illegible] [illegible] [illegible]: [illegible] quod
[illegible] [illegible] [illegible] [illegible] ut ante [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] siue de [illegible] siue de [illegible] siue de [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] quedam [illegible] de[illegible]
[illegible] non [illegible] [illegible] [illegible] [illegible], ut [illegible] [illegible] non [illegible] [illegible], [illegible]
[illegible] [illegible] naturaliter [illegible] [illegible] [illegible] illa, [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] de[illegible] [illegible], [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] non [illegible] cognitionis
intuitiuae [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] non [illegible]-
[illegible] cognitionem intuitiuam [illegible] [illegible] [illegible]. [illegible] [illegible] cognitio intuitiua [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] in [illegible] [illegible] ali-
qua differentia.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] non [illegible]
[illegible] ipso [illegible] [illegible] [illegible] [illegible] [illegible] naturaliter cognitio[illegible] [illegible] [illegible]
[illegible] [illegible] ea [illegible] in [illegible] [illegible] [illegible]. Et [illegible] [illegible] [illegible] [illegible] non [illegible]-
net in [illegible] ipso [illegible] radicata et [illegible] [illegible] naturaliter cognitiones
ab ipso: [illegible] [illegible] [illegible] [illegible] a radice dimanare [illegible] inten-
tionalis [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] cognitiones [illegible] [illegible] [illegible] ea [illegible] [illegible] [illegible]-
[illegible]: [illegible] [illegible] in eadem [illegible] [illegible] [illegible] de linea
[illegible] cognitione, et [illegible] [illegible] de linea [illegible], siue ad
[illegible] [illegible] [illegible] [illegible] [illegible] illius [illegible]. [illegible] [illegible] in [illegible]

in quo datur utraque R[ati]o separatim creari: in ex
quo ...rum datur, ergo per potentiam creari.

2°. quod species intentionales requirunt se[cundu]m se totum, creari ...
... illius, ut non est actum: ... ... dicta ... dare a
... ... ad ... ... dimanare
... quae ... ad vera ... in ... ...
dem recipi ... in ... ... ad
... in se recipit, ... non ... ... ad ipsum in ... ...
aliquo ... species rei ... ... nulli pos-
set ... ad ... ... non ... ...
... ... creari ... ...

3°. quod si ... ... species ... dimanare ab ...
... ... recipi ... ... non ... ...
... ...
... ...
... ...
... ... additas
... dimanantes ... ...
... ...
... ... dima-
nantes ad ... ...
... additas et dimanantes ad ... ...
... species.

A... ... ... de ... materia
species ... ... in hac ... ...
... ad ... ... in hac ... ...
... ... species ... ...
... ... ab ... ...
... ...
... ... hac ... ... alia ... ... de-
... ...
... ... species aliarum creari. ... ...
... quae emant ab ... ...

rebus, et non sunt de rerum natura huius generis: et ad tales forma est [illegible], una species quatenus [illegible] rerum possibilium et naturalium [illegible] Dignatur [illegible] a qua nulla [illegible] dimanare [illegible].

Ad [illegible] ad [illegible] 4. argumenti, admittendo [illegible] de esse, quod docet [illegible] Gran. concedere de [illegible] apud [illegible] [illegible] nempe esse [illegible], qui habent [illegible] derivatas [illegible] [illegible] in qua [illegible] [illegible] [illegible] [illegible] [illegible] de [illegible] [illegible], a quo [illegible] derivata in [illegible] dimanet [illegible] [illegible] cum eadem rerum, [illegible] in [illegible] [illegible] connexione.

Ad [illegible] ad [illegible] argumenti, [illegible] ad [illegible] [illegible] divina, qua [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] nempe quod est [illegible] excederem, ut [illegible] [illegible] [illegible] [illegible] intentes [illegible] rerum naturalium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] repraesentativa [illegible] rerum possibilium, non ideo [illegible] [illegible] excederem, [illegible] aliquid excedens [illegible] limitatas [illegible]: [illegible] eo, quod [illegible] excedam, unus intellectus [illegible] repraesentativus [illegible] possibilium, qui [illegible] sit, non ideo excedimus illi aliquid excedens limitatas [illegible] non [illegible]: [illegible] [illegible] repraesentativa intellectus [illegible] non [illegible] simplex [illegible], [illegible] quod [illegible] non excedens [illegible]: [illegible] illa [illegible] repraesentativa [illegible] [illegible] repraesentativa [illegible] possibilium naturalium non [illegible] simplex [illegible] [illegible].

Ad [illegible] [illegible] illa [illegible] [illegible] [illegible] rerum [illegible], [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ~~[illegible]~~ [illegible] intellectus [illegible] [illegible]

Ut confess. spiritale [illegible] non requirit, quod omnes [illegible] particulares, attinmus [illegible] sint eiusdem rationis, cum ipso [illegible] — [illegible] de [illegible]. hanc [illegible] [illegible] reddere, uel de [illegible]. cum [illegible] mus, que dicunt producere [illegible] intellectum [illegible] hominis, [illegible] spiritualem — [illegible]. [illegible] [illegible] [illegible], [illegible] materialem [illegible] producere [illegible] magis [illegible] potest [illegible] in [illegible], [illegible] [illegible] [illegible] producere [illegible] spiritualem [illegible] intellectus hominis [illegible] Angeli [illegible] [illegible], [illegible] [illegible] producere [illegible] naturalem [illegible] potest [illegible] in [illegible] [illegible] [illegible] producere [illegible] naturalem [illegible]. [illegible] non ostenditur repugnantia in aliquo [illegible] [illegible] [illegible], [illegible] potest producere [illegible] spiritualem in [illegible]. [illegible] intellectus spiritualis Angeli: [illegible] non ostenditur repugnantia in aliquo [illegible] intellectu creato [illegible], [illegible] potest producere [illegible] naturalem in [illegible] [illegible] [illegible] naturalis.

[illegible] [illegible] [illegible] modus orandi sequatur modum essendi, ut [illegible]: [illegible] in [illegible] [illegible] ad modum orandi Angeli [illegible] [illegible] modum essendi Angeli et [illegible] intellectus ipsius, [illegible] [illegible] creatura [illegible] Angeli, et intellectus illius: [illegible] intellectus [illegible] [illegible] autem [illegible] intellectus hominis, cum Angelus [illegible] unico [illegible] [illegible] [illegible] Angeli [illegible] [illegible] autem [illegible] hominis: [illegible] [illegible] Angeli [illegible] [illegible] [illegible] [illegible] [illegible] hominis [illegible] hominis: [illegible] Angelus [illegible] haurire ab [illegible] [illegible], in [illegible] haurit homo; [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] homo: [illegible] Angelus non haurit [illegible] ab [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible], nempe, [illegible] [illegible] modus orandi [illegible] modum [illegible] [illegible] [illegible], [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] modus orandi, neque quoad [illegible] [illegible], neque quoad [illegible] modi [illegible], neque quoad [illegible] [illegible] — [illegible] quoad [illegible] [illegible] aut [illegible]: [illegible] homo et [illegible], [illegible] producere [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

— [illegible] quoad modum [illegible] [illegible]: [illegible] [illegible] [illegible]

hoc est certum, et in ordine [illegible] [illegible] [illegible]

trauit [illegible] et [illegible] [illegible] [illegible] quam [illegible]

et [illegible] [illegible]: 2a [illegible] [illegible] [illegible]

[illegible] hoc [illegible] [illegible] [illegible] [illegible]

[illegible] non [illegible] et esse [illegible] [illegible] [illegible]

[illegible] in me [illegible] Materia non [illegible] [illegible] hoc.

Adde, non esse [illegible] [illegible] esse [illegible] hoc. Adde 2.

[illegible] intellectus [illegible] ad [illegible] ut [illegible] [illegible]

[illegible] in hac materia, non esse [illegible] [illegible] [illegible] hoc, [illegible]

intellectus [illegible] esse [illegible] intellectus [illegible], ut [illegible] [illegible]

[illegible] [illegible] non esse [illegible], aliter [illegible] [illegible]

[illegible] et [illegible] [illegible] [illegible] intellecti [illegible]

3o arguitur: 2a [illegible] [illegible] [illegible] [illegible]

materia, 2a pendet [illegible] materia et [illegible] unitur [illegible]: [illegible] [illegible]

unitur ut [illegible] species [illegible] rebus materialibus [illegible] [illegible] [illegible] nec

unitur, nec pendent a materia ut subiecto, nec a rebus [illegible] non potest

[illegible] species a rebus materialibus. Respondetur [illegible] 2a [illegible] materia [illegible]

non pendeat, nec unitur [illegible] ut [illegible], adhuc non [illegible] species

a rebus materialibus [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] et [illegible] [illegible] materiae [illegible] quod non habeat in

se [illegible] singularitatem rerum materialium. Ratio est [illegible] unitur

[illegible] ut [illegible] species a rebus materialibus (... est [illegible] materia [illegible]

illas a talibus rebus [illegible]) [illegible] non habeat [illegible] et [illegible]

materialis, quae [illegible] non [illegible] [illegible] [illegible] [illegible]

audire [illegible].

4o arguitur: 2a [illegible] [illegible] [illegible] [illegible]

[illegible]: [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] a Deo ab initio [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible], ita ut materia [illegible] non habeat in [illegible] [illegible]

[illegible] [illegible] recipienda [illegible] [illegible] in [illegible] materia. [illegible]

[illegible] [illegible]: [illegible] [illegible] species [illegible] [illegible]

[illegible] a Deo ab initio [illegible] [illegible] intellectus [illegible] [illegible]

[illegible] [illegible] intellectus [illegible] [illegible] intellectu [illegible] non

mear in poen ad nrā spes recipiendas, licuit a Chri Deū
sui omni et malis: et mens theologi, sunt in ista statione, ut hoc
Dico 1.º nos aspirare ad summum gradum ea auxiliis de se
n. de pot. abs. et angeli solis, sicut sicut Christus gloriae et angelis
contrari. = Videtur 2.º nos de se ea gloriae penitus aliam g.
ea parari nulla roe gratiae. Addo, ad fit aliqua gloria
paras de fragili, Divino, et Glorie, gloriam est et aliqua et ad
ea n. admittit: in se fuit Divina et bene ac intelliguntur ut
Christi Divina ad angeles: ut et coram Christi dictant ma. esse
humanitatis unitae in quo dicitur ac angeli, creati, qui dictant
ma. esse Christi unitis. et angeli stabiliunt ma. esse incor-
ruptae unitis, et in eo distinguuntur a roe, quod dictant ma. et esse
corruptae unitis. Etsi in hoc n. valet parias, nec valebit int.
Dico 3.º quod non angeles sint ab initio suae creationis
spes oium obiectorum et singularium, quae in hoc mundo a principio usque
ad finem facta erant: in ipsis, et dignitas naturae postulat, ut
sit status ad initio aetern. perfectum ea. intellectus ea. tota sua, ne a-
liqua et desit, spes sint necessariae ad initio: quia illi n. possit
stare sed a rebus, sicut intelleg. res dictant, et angeli bene
spes earum.
Videtur 1.º nimis angeli. Quia nam forma roe pro angelis et-
si natura sup. et potius omnium rerum, rerum universi in illo Deus roe
generan. et specialium, quem Deus individuate earum. In qua roe probat
nos, angelos esse natura cognoscere quot, et qui sint ita in arboribus
quot qui sint aerem in toto universo: quot, et qui publice in
tota terra. Christi 3.º a mundo dicit probat. Sancti Thomae ea 6.
. 1.º ... 4. Et roe, auctoritate, et historiis. Et quod dictat
Demones etiam, qui sunt in hoc mundo, distinct et aliis
eorum. Et ei assumpti sitae natae in ea, spes rerum notis ea
n. deb. dignitis. Angeli: sicut angelus nos stare sub illa natura.
= Dico 2.º ad quem sit de angeli cetero de se de publi-
ci ni attenditur regna, in eo, ac deb. angeli, cui ea nos apparet
rerum n. latet a puncto suae creationis, nec spes spes earum.

Assertio 6. Angelus neque recipere species rerum spiritualium neque amatio... 2a anima... ant. quia si angelus posset recipere species rerum spiritualium, v.g. ab altero angelo, ille posset causare species in illo: ille non potest causare species in illo; prob. maior: quia angelus potest illas causare naturaliter, neque libere. Prob. ant. quoad 1am partem: quia agens liberum habet naturam suam dominium sui respectu actionum, quas potest extra se producere, producendo eas vel libere suspendendo. Ita est in Deo; imo et in homine quoad omnes actiones transeuntes quas potest producere in alios extra se; ergo angelus cum sit agens liberum libere etiam producet species extra se producendas; et si species producit in altero eas debet libere producere. Probatur: quia si angelus non libere sed naturaliter produceret illas suas, proinde non posset se dimittere ad producendas species suas, sicut non potest se retinere a producendo species rerum inferiorum et aliorum; sed illi producent naturaliter in alio angelo species suas ipsius; sed hoc est quod sui intimi animus angeli naturaliter possent cognosci ab altero angelo eo nolente.

Probatur quoad 2am partem: si quia ... unius angeli produceret species sui in altero angelo, posset si vellet se illi occultare, quod non esset, quia alter esset sibi praesens et penetrativus quod est absurdum: ... unus angelus ... alteri posset se illi occultare. 2o quia ex duobus angelis ... et sibi ..., nullus posset esse ... in imprimendo alteri species sui: (et si nullus posset alteri suam speciem imprimere) implicat quod nullus possit esse ... in imprimendo alteri tales species. Prob. maior: quia ut unus vellet alteri imprimere species sui, deberet illum prius cognoscere: quia non potest velle imprimere species sui alteri, nisi cognoscat alterius ... alterius esse ...: sed ut unus vellet alteri species sui imprimere, naturaliter erat, quod ab illo ... acciperet species, qua ipsum cognosceret: sed ..., quod ille non possit esse ... in imprimendo species sui illi 2o angelo. Assertio ...

poterat ee' hic in imprimendo ... illi alteri, n' ut vel-
let illi imprim(ere) ... sui, natur(a) erat; ad illu(d) ... connecteret
ac ... inde erat natur(a) ... ab illo reciperet ... quas
ipsis connecteret: Ita iste Deus Angeli n' potuerit ee' hic in
imprimendo ... sui alteri ... dictu(m) ... convenient
Ita dic ... ipsis istud ... Suar. lib. 2. de Ang.
c. 5. n. 16. ... Ar. 31.

Ad argum. qd' est n' ob rôes praedictas imitaret
Angeli aare ... ordinat ... n' in impeare eas ad
... malis: ... illi n' ... rôes

... qd' neq' imitat ... accipere ... spua-
lib. ... de ... de ... n' imprimit Angeli;
... natur(a) ... sui ... Angelo ... est ...
Angeli quoad ... ad extra eet ... liber quoad
hunc ... patiens ... sui ... ee' ... natura ...
... n' ... voluntas ... determinata ... ad unu(m)
aliqd' ... in ... amandis ... ad reliqua ...
ut testatur ... in hac ... Art.
... 13 ... n' impedit ... liber
... reliquos ... extra se producendo, ad ... sui ...
sui ... n' ... liber ... Ideo ... dixa-
mus ... Angelum ... ee' liber quoad reliquos ef-
fectus extra se, n' in quoad ... sui. Ratio ...
e: qd' reliquos effectus quos extra producit Angeli ... hau-
rit in ... actus; ... hunc ... n' producit in ... ore
... intellectus: ... qd' in Deo est ...
... ad extra ... per actus ... convenire
... ei ... Deus ... de ... et per
intellectus ... convenire ... imo
et ... ab ... finalitio ... se
... ei ... generare ... adeo-
... inimic(us) sui. Ad

Ad ... quae ... probat ...

Antis, resp: quia est, si unus Angelus non posset se cohibere
et retinere species quas habet in altero Angelo: deinde daret
talis species non sunt illi liberae, non poterit non esse omni libertate, quando
species suas cum manifestat, et inde potuit se cohibere quando
retinere species tales cum in altero Angelo. Sicut in sua opera
cessant species rerum quae ex veniunt Angelo et tamen a sua essen-
tia species, quam unus Angelus habet de secreta alterius An-
geli, permanent illi ob naturam, et ob materiam arbitrii unius
Angeli: ac inde neminem illorum sine libertate species eas quas
unus Angelus habet de aliis secretis alterius Angeli liberae perve-
niunt a voluntate huius alterius Angeli tamen aut cognoscere: an
si iste non vellet revelare suo Angelo suo arcana, ille non
haberet species nec notitiam de illis.

Dico 3. nec concurrere Angeli aut species producat liberè species quae recipit in Angelo, an inde sequatur
ullus absurdus ex parte Dei in agendo. Nec oportet dicere posset,
quod unus Angelus habeat a Deo species de alio Angelo, et non
alias species acquirat ab altero Angelo liberè operante illas
in ipso. Et non est inconveniens, quod unus Angelus v.g. Michael
cognoscat alterum, nempe Raphaelem per species acceptas a Deo
et per species acceptas ab ipso Raphaele. Nec enim potest etiam
naturaliter loquendo unus idemque intellectus acquirere species quidem ho-
minis docti cum suis intellectum humanum de facto habere potest
docti species de Deo, quas videt, et quas audivit a liam
causam per species causatas, alias causatas per species audivit
et Angelus habet ac est in sua operatione aliis species ideo
qui inquirit a Deo in sua creatione sua potentia et dimanan-
tes ab ipsius essentia, et alias productas ab alio cognoscente, quo
per aliquas cognovit. Sed si dicamus unum Angelum habere
species a Deo de altero Angelo sibi proprio cessat
dependens acquisitionem in eo casu independens ab species quas
ab altero Angelo acquirit potuit illas cognoscere, et sic
potuit esse haec, in inquirendo alterius omnino libertate cognoscere

Adde, quod licet daemones Angeli non possint libere
producere species sui in alio Angelo, ac proinde iste Daemon
non possit accipere a se species illius, species rerum tactarum in
Angelo: non tamen est cur negare, eundem Angelum posse libere producere
in alio species suarum cognitionum interiorum: nam cum rationes [illegible]
libertatis [illegible] species cessant [illegible] [illegible] hanc
species libere producere potest unus Angelus in altero, [illegible]
Angelus posse [illegible] species [illegible] spiritualis [illegible]
[illegible] res spirituales potest producere species in illo. [illegible]
[illegible] tenendum [illegible] in praesenti quaestione.

Cap. 3.

Quid sit tenendum de facto in praesenti quaestione?

Diximus [illegible] initio illius [illegible] de
[illegible] in hac [illegible] [illegible] posse accipere species rerum
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] de [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] species
rerum naturalium, [illegible] [illegible] [illegible] naturaliter [illegible]
[illegible] [illegible] [illegible] [illegible]

Dico [illegible] Angelus ab initio suae creationis accepit a Deo
species infinitarum rerum, scilicet naturalium [illegible] [illegible]
[illegible] [illegible]: necnon et species [illegible] rerum in [illegible] [illegible]
[illegible] [illegible] [illegible] Angelo [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] ut [illegible] [illegible] admittunt [illegible] species [illegible]
[illegible] a Deo [illegible] [illegible] initio suae creationis: [illegible]
[illegible] infundi Angelis [illegible] [illegible] [illegible] [illegible]
[illegible] ad [illegible] [illegible] [illegible] [illegible], ut est Angelus, et ad
[illegible] Dei creantis [illegible], [illegible] [illegible] creaverat [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible], ut illi [illegible]

ipsi [illegible] dicat [illegible] scientiae [illegible] altiori [illegible] creaturis, quae eiusmodi [illegible] se illi manifestaret = Dicendum [illegible] id dicitur [illegible] insinuari [illegible] ubi Angeli dicuntur crea[illegible] [illegible] plenitudine scientiae et decore. [illegible] insinuat Greg. l. 28 [illegible] 14. [illegible] de Cherubim. [illegible] a Angeli [illegible] scientia dicantur [illegible] [illegible] habere eiusmodi [illegible] [illegible] insinuatur.

Dices: Greg. non [illegible] de [illegible] Angeli; [illegible] Cherubim [illegible] [illegible] Angeli sint soli Cherubim, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ambobus [illegible]: [illegible] Greg. insinuat Cherubim [illegible] habere = [illegible] Cherubim [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Greg. Cherubim [illegible] [illegible] [illegible] [illegible] Cherubim a [illegible] [illegible] [illegible] [illegible] de ordine Cherubicorum: [illegible] Cherubim non [illegible] ad [illegible] Cherubim [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illi de [illegible]. Ang. [illegible] [illegible] ad [illegible] quae ab Greg. tribuitur Cherubim [illegible] [illegible] [illegible] [illegible] [illegible] Cherubim [illegible] [illegible] [illegible] [illegible] Angeli.

[illegible] Nulla datur [illegible] ad [illegible] eiusmodi [illegible] a Deo [illegible] Angeli [illegible] [illegible] creari [illegible] illi [illegible] [illegible] [illegible]: [illegible] [illegible] neque ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Et [illegible] [illegible] [illegible] polis [illegible] Angelus [illegible] eiusmodi [illegible] dicantur [illegible] [illegible], nulla tamen [illegible] ad [illegible] [illegible] [illegible] Angelus de [illegible]. [illegible]: [illegible] [illegible], [illegible] [illegible] Angelus dicatur [illegible] [illegible], [illegible] [illegible]. Angelus [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible], [illegible] Beata Virgo dicatur gratia plena, [illegible] [illegible] illa [illegible] [illegible] [illegible] [illegible]: neque [illegible] [illegible], [illegible] Adam [illegible] [illegible] [illegible] [illegible] illa [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] admittenda in [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] aliqua [illegible] [illegible] [illegible]: nulla [illegible] [illegible], [illegible] [illegible] admittenda [illegible] in [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nulla [illegible], et [illegible] [illegible] [illegible] [illegible], [illegible]

Ang. de f. Cons. here eiusm. f. ... nisi q. prop. nullis
et fundus necesse q. ... ad admittend. tn. ... de ...
et cog. q. species ... dicendum here ... ... Unde
tale ... et cog. ... non est admittenda in ... de ... cog.

Nego ... q. philosophi ... dicunt Angeli de f.
... non ... ad cog. ... species intentionales ... ...
... ab initio ... ... cognoscit, quas ... natu. cognoscere pot.
... a philosophis ... ... non ... in rebus
ad q. ... et admittendum non ... fund.: ... non
fund. urgentis et ponit ad admittend. ... ... in ...
aliquam ... ... tale ... ... philosophi
suffic. fundam. ad tale ... ...

... ... q. ... in ... ...
ab ... ... et ... ... non dari ...
... fundam. ... ad ... admittend.: ... ... fund. esse
suffic. ... philosoph. ad ... ...
... ...
... ... et ... ... = ... q.
... q. ... ...
... philosoph. ... ...

... ... q. ... ... fund. ... ad ...
... ... e. suff. fundam. philosoph. ad ... ...
impossib. rei, et ... ... q. impossib. ...
ostendatur. ... fund. et ... ...
non fund. ... ad ... ... rei est,
suffic. fundam. philosoph. ad ... tale ... et ... ...
... ... q. tale ... non ostendat ... fund.
et tn ... dicit tale ...

Dico 3. ... Angelus ab initio suae creationis non habuit
species ... naturas, quas quotidie ... producuntur successive
... et successive eas cognoscit naturaliter Angelus. ... ...
... adquirit Angelus de novo species intentionales naturas ...
... ... quas quotidie in ... ... de novo

producuntur; nisi quia Deus concurrit nos in actu et talibus rebus.

Dico 3. quia Angelus cum suis speciebus genuinis in Angelo, ut Angelus cognoscat eum in sua, quando ea existunt: et superfluum est ponere in Angelo ab initio species creatas specierum earum rerum, ut ea cognoscat, quando ea existunt de novo: ergo non est ponendum tales species in Angelo ab initio suae creationis. Quod autem non sit maior ratio, et superiore, quod tales species non dentur Angelo, ut dictum est non esse probabile, mihi dicitur Cap. 2. Dico 2. quod si Angelus haberet eas species futuras antequam existerent, Angelus cognosceret naturaliter futura, antequam ea existerent, ut dicitur a Doctore in resolutione 4. argumenti Cap. 2. art. 9. ubi nos deliberavimus de speciebus, probavitque latius contra Arriba[illegible] et contra Ang. l. 2. sub. 2. et 3. Atqui Angelus non potest cognoscere naturaliter futura antequam existant, ut omnes docent: ergo etc.

Sine addas, quod non semper ac nunc effectus, neque quod [illegible] producitur, adquirit statim Angelus species illius: quia cum Angelus de se potentiam non dicatur habere omnis entis naturalis cognitionem ab ipso, ut dictum est 2. dicto: non est necesse ponere in ipso species effectus cuiuscumque, statim ac de novo ponitur. Sic non est necesse concedere Angelis in caelis, et Daemonibus in inferno existentibus, perpetuo cognoscere de novo quosvis effectus in particulari, et imaginationis et singulorum motuum in mundo producuntur de novo. Ita Suarez ubi supra cap. 2. et Doct. b. n. 2. etiam supra ubi refert ibi n. 18. et multis revelationibus, quae in Ecclesiasticis historiis referuntur, dicitur non semper Luciferum, et alios Daemones existentes in inferno scire ea omnia, quae fiunt in hoc mundo: et ipsa dicere et aliis Daemonibus apud nos degentibus. — Ex dictis, Angelus posse habere species 3. plurium rerum de quibus cognitionem, quas potest naturaliter cognoscere, et ipsis quod non dentur nisi species et futura rerum, quas naturaliter cognoscere potest.

4. Varias difficultates in hac materia, a quonam de accipiat Angelus species, quas de novo accipit, et a durante 3. dicto: an scilicet a Deo: an a rebus ipsis, sive materialibus, sive spiritualibus. Cum dictum est ut rerum

Dico 4. Et species intelligibiles rerum, quas Angelus

successiue tempore de nouo recipit species accipere a solo
Deo infundente illas: species a rebus ipsis causantibus
illa in Angelo.

At [illegible] species accipit; non Deus per species [illegible]
(siue [illegible], siue [illegible] maiestas, [illegible] maiestatem)
post Angelo [illegible] [illegible] [illegible], quae de nouo in mundo
fiunt; quod [illegible] natura [illegible] [illegible] [illegible]. Cum
[illegible] Deus [illegible], [illegible] natura, [illegible] Angelo [illegible], [illegible] ipsi [illegible]
[illegible] [illegible] de [illegible] [illegible], [illegible] uni [illegible] [illegible]
[illegible]; [illegible] [illegible] [illegible] [illegible] [illegible] de talibus
rebus [illegible] uni Angelo [illegible] in [illegible] [illegible]: inde [illegible] a Deo, vel
[illegible] successiue tempore [illegible] species de nouo accipiat, accipere [illegible]
[illegible] natura [illegible] infundente illa.

[illegible] [illegible] res, siue males siue [illegible] [illegible] ut Angelo
[illegible] [illegible] intra [illegible] [illegible] actiuitas [illegible] illi illa
[illegible]. At post [illegible] [illegible] [illegible] malis, quaeque [illegible]
[illegible] [illegible] [illegible] [illegible], tunc Deus [illegible] [illegible]
talis rei; [illegible] [illegible] [illegible] in ea [illegible] ab Angelo, in qua
[illegible] non [illegible] ad [illegible] [illegible] in [illegible], [illegible]
[illegible]; [illegible] [illegible] tunc [illegible] Deus [illegible] [illegible]
supplere [illegible], [illegible] [illegible] [illegible] ad [illegible]
in Angelo [illegible] [illegible] (et in aliis [illegible] [illegible] Deus supple-
re [illegible]) et [illegible] tunc Deus in Angelo species
de talibus rebus [illegible] Angelo; ne [illegible] [illegible] [illegible] [illegible] [illegible],
[illegible] illius intra illa [illegible] [illegible], intra [illegible] [illegible] [illegible]
male [illegible] [illegible] [illegible] [illegible] [illegible] de tali [illegible] ita
[illegible] [illegible] [illegible].

A rebus ipsis species [illegible] species [illegible] de nouo Angelus
successiue tempore. [illegible] res ipsae siue males, siue [illegible]
[illegible] illas, [illegible] de [illegible], in Angelo [illegible], [illegible] Angelus [illegible]
[illegible], [illegible] intra [illegible] actiuitas [illegible]. [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] intellida
[illegible] [illegible] ibi [illegible] [illegible] in [illegible] [illegible] [illegible]

Unde [illegible] huius casus est: quod [illegible] res [illegible] beanc [illegible] re eo [illegible] producitur [illegible] in aeterno [illegible] essentiae [illegible] et [illegible] ut ibi explicatum est: ad productionem eorum [illegible] non est [illegible] recurrendum ad Deum. [illegible] producit [illegible] tamen non est recurrendum [illegible] immediate ad Deum.

Ad aliquas authoritates D. Augustini et D. Dionysii, quas affert D. Thom. hic q. 55 art. 2. et 2. membro 2. infra ad [illegible] Angelos huius [illegible] rerum [illegible] antequam ipsae res [illegible] Unde [illegible] Angeli non [illegible] [illegible] [illegible]. [illegible] ad haec testimonia [illegible] non loquuntur de rebus [illegible] in [illegible], sed ad summum de rebus [illegible] Angeli antequam res in mundo fierent, [illegible] dicti. [illegible] 2. quod [illegible] testimonia magnam authoritatem tribuant [illegible] illa [illegible] non faciunt [illegible] graviter [illegible] scholasticos [illegible] quos [illegible] et [illegible]. Disp. 3. [illegible] Angeli quo superiores sunt, cognoscant per species magis universales? Cap. 1. [illegible]

Disp. 3a

Utrum Angeli, quo superiores sunt, cognoscant per species magis universales?

Cap. 1.

Praesumitur sententia.

Ante omnia notandum est, [illegible] species particulares [illegible], quae [illegible] repraesentant [illegible], quoad [illegible], [illegible] illa, quae per [illegible] [illegible] repraesentat [illegible] eorum, itaut [illegible] [illegible] in specie [illegible] et [illegible] [illegible] quia [illegible] species [illegible] [illegible] quae ipsis [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] D. Thom. hic q. 55. art. 3, quem sequuntur [illegible] [illegible] [illegible] [illegible] [illegible].

n. 35.

nº 26. Ad petitum q[uod] contra: q[ui]a longi, quo perfectior est eo magis amitatur Deo: Ergo si Deus na[tu]ra sua per unam speciem, seu per unicam et indivisibilem essentiam perfectissime videt species rerum creaturarum, creatura cognat[ur] nimis ... longi, quo perfectior est per pauciores et altiores species cognoscere debent na[tu]ra, quia cognoscere per inferiora se ipsis, ut se magis et magis accedant ad simplicitatem speciei: et magis accedunt ad Dei essentiam.

Cap[itu]lo ista, quam tenet ... et alii, quos citat supra hoc Cit. nº 1, namque ... rei, q[ui]a nat[ur]a non dat ... in sua specie ... indicant ... illius, quae intellectu, quae et intellectus ... solet dici, eo ipso, quod ... ratio ... separato et ... non potest esse ... plures ... species ... numero diversas eorum, quia negat ... individui species, aut ... separato et simplendo plures ... differentias eorum: ... quae una species ... unicae rei, non potest ... alterius rei ... Cap. 2. ... et species ... utiles.

Cap. 23

Utrum dentur species ... universales

... solo sit in ... : possibile est speciem intellectum ubi, quae ... contra ... ipse ... differentia ... eorum differentias ... explicavi ... Cap. precedenti. Hanc docet ... et plures alii ... quos ... citat supra ubi ... nº 5. ... 21. 22. ... 1. q[ui]a ... species ... quantum ... differentias specificas, ... individuales, neque ex ... eorum ... nullam involvit implicationem, ut ... ... ergo ... species possibile est.

... 2. non magis implicat una species ... plurium ... differentias ... specificas, ... individuales eorum, q[uam] implicat una cognitio ... plures ... easdem differentias; sed non implicat una talis cognitio ... non implicat una talis species. ... q[ui]a ... Cum ea species ... e[ss]e ... de ratione speciei e[ss]e similitudo.

obi; implere a D. qa una et eadem spes est quiditas sit similitudo plurium rerum distinctarum tam specificae quam individualiter earum; in non similitudo est dispar unius obi ia n eius ex eadem entis si- lis alterius: alioquin ex eadem ... esse sibi dubium [illegible].

Ad 3am ... de ... cognitio ... individuum ... ni e esse similitudinem plurium rerum distinctarum specificae quam individualiter earum; et tamen non implicat una cognitio comprehensiva plurium rerum distinctarum tam specificae quam individualiter earum: quia non magis implicat [illegible] unius cujuslibet ... in ista propositione, Petrus non est Paulus nec [illegible] nec Equus Bucefalus, in qua exprimitur distinctio specifica hominis et equi et individualis Petri, Pauli, [illegible] et Bucefali: ergo potius est una cognitio comprehensiva plurium rerum distinctarum tam specificae quam individualiter earum.

Dices: quia Deus eo implicaret una spes expressa plurium rerum distinctarum tam specificae quam individualiter earum; quia implicat unum ex ideis earum concurrere non plurium obiectorum ad cognitionem ipsorum rerum distinctarum specificae et individualiter earum: et tale non implicat: ergo non implicat talis spes. Probo minorem: quia essentia aut idea Dei concurrit dicere speciem creaturarum est ita et [illegible] earum concurrens non plurium obiectorum, imo et non omnium creaturarum ad cognitionem ipsarum rerum specificae et individualiter distinctarum earum: ergo non implicat tale unum ex ideis earum.

Probo 3. quia idea Dei quae simpliciter est in sua entitate repraesentat per modum speciei ista, imo et una tota creata rerum earum distinctarum: ergo potius est idea, seu species creata, quae per unionem et summitatem entis imitetur ideam, et sit [illegible] [illegible] repraesentet plura tota rerum earum distinctarum, quia nec in multitudine nec in claritate et modo repraesentandi potest illam adaequare.

Confirmo: quia ad esse ideae et speciei increatae potest ut posset se conciliare per magis et magis participationem sui perfectionem, dummodo non admittat participationem simplicem infinitam ideae Dei: ergo potius est idea et species creata, quae per magis et magis participationem ideae Dei possit repraesentare plura et [illegible], imo et [illegible]

obta 2a 9 oes eorum dispas; cum in eo n. admittatur
participatio simpla distincta spei, et idea [illegible], ut dr n.
admittitur: quia n. est eo reddimus tali spei creatae repraesentare
obra nam, quae repraes Idea a [illegible], nec ea clare, modo et perfecte.
Immo addit Gonzalez ubi supra, posse esse spem impressam
creatam repraesentativam oes creas possibiles 2a oes earum dispas: et ad
ut ipse ibidem docet cum P. Suar l. 2. de [illegible] c. 4. potuit esse cognitio
seu spes expressa dicta a divino beata, quae p spes indivisibiles
unus potest repraesentare oes creas possibiles 2a oes earum dispas. Quia a
dicti infert, posse esse Idea omni, seu spes impressa, quae p sua in
indivisibilis unus potest repraesentare oes creas possibiles 2a oes earum dispas
quod probat hinc distinctio obiecti, quae spes, aut cognitio dicitur
n. excedit illa diffinitione p. simpla, et p 2a ad extremum obi
vina: sed n. excedit p. simpla infra, et p 2a quod est mere
obiectiva divini beati repraesentativi sui diffinitionem p spem Dei.
Ex dictis hucusque facile solvitur argumentum adversus.
Quod sic obiunt. Spes impressa est similitudo obiecti: quia n. potest eadem
spes indivisibilis esse similitudo plurium rerum dissimilium: ergo n. potest una et
eadem spes, seu unitatis spa esse spes plurium rerum dissimilium.
Confirmo notandum: quoad spem autem alia est similitudo
sacramentalis, entitativa quae ad relationem quandam: et sic iam sub hac
consideratur, et dicuntur a se: quorum ratio est qualitas: alia est
similitudo mere intentionalis, nullo modo fundatur ad relationem
ratione qualitatis: in similitudine hac n. petitur, quod eadem sit
qualitas repraesentantis et repraesentati, quia haec similitudo requirit in
cognitione creatae repraesentantis Deum et Deum ipsum repraesentatum, et tunc n.
datur in utroque eadem qualitas. Sed ad hanc similitudinem solo
requiritur, quod unus sit repraesentans, et alius sit repraesentatus.
Sed ad argumentum distinguo maiorem: spes impressa est
similitudo qualitatis obiecti, nego; intentionalis: concedo: distinguo
et consequens: quia n. potest eadem spes indivisibilis esse similitudo qualitatis
plurium rerum dissimilium, concedo: intentionalis nego. Quare negatur
et solutio: quia n. potest una et eadem spes repraesentare plura

obiecta divisibilia, et sensus aliquod potest plura recipere una et eadem cognitione, ut dicitur [illegible] in [illegible] cognitione Dei quam in cognitione creata.

Notandum hic, obiectum adequatum sive speciale, sive materiale species [illegible] collectio obiectorum, quod recipiat [illegible] species [illegible] eorum. Et obiectum [illegible] speciale [illegible] materiale [illegible] est collectio colloratorum, et lucidorum, [illegible] colloris et lucis: in quo lux et color [illegible] obiecta specialia [illegible]; et [illegible] in [illegible] obiecta speciei [illegible] in [illegible] cap. 2. [illegible] quod Angeli [illegible] quo superiores [illegible] eo [illegible] species intelligant.

Cap. 3us.

Non est verum, quod Angeli de facto [illegible] quo superiores sunt, eo per universaliores species intelligant.

Quaestio sit: nullum datur fundamentum ad asserendum de facto Angelos, quo superiores eo intelligere per universaliores species [illegible] [illegible] 3. 55. art. 3 [illegible] 203. [illegible] ex [illegible] art. [illegible] 7. [illegible] 3. [illegible] in Angeli [illegible] [illegible]

[illegible] [illegible] Angeli [illegible] species intelligant: [illegible] non sufficit ad asserendum de [illegible]. [illegible] ad admittendum in [illegible] Angeli [illegible] [illegible] talis [illegible] admittendum [illegible] tale [illegible] [illegible] cap. [illegible] non [illegible] quod Angeli [illegible] Angeli [illegible] [illegible] species [illegible] Angeli

Dicit q̄ tac̄s nrā quinti ipsi, ex quo t̄e infert vera 3a. Ad 2m ex ipsis dicitr causa, qd nō dignantr ab ulla, n̄ semp at pfectius opatr q̄ ipsa aliquā pfectione; inopatr at impfectius: nā ex alia in ptr̄a hoc. Nempe potest Marinus (qui audivit) ambulantes distractos, et faci pfectiore sonū haec: 3a. Cog ide 3a om ex superiori, qd supr dignāta at Angelo n̄ semp Angelus pfor opatur p̄ spēs universales pfectiores quam opatr Angelus impfectior. 4. q̄ 4a. ex eo, qd unus Angelus sit alio pfectior, n̄ sequitr esse pfectiorē alio in rōe intellectivi: nā pot esse pfor alio in alijs lineis. Et sic n̄ sequitr debere opari p̄ spēs pfectiores: sicut ex eo, qd unus alteri, vg. homo, sit pfectior alijs aliquibus, n̄ sequitr, esse pfectiorē illis in rōe artifici. Et sic n̄ sequitr debere opari p̄ potentias aliis pfectiores quam pot reliquos aliqui, ut ex ... supra.

5. q̄ 5a. spēs vel impressae, seu intellectuales sunt sola Dei volunte coicatae Angelo, q̄ producuntr a rebus, n̄ sequitur, ut ratione alicuius Angeli esse. Ex nullo aliorum sequitr Angelos pfectiores intellexerit p universaliores spēs: nā

si l3 dicatr: nempe spēs impressas sola Dei volunte esse coi-
catas Angelo: dr̄e, q̄ absq3 fundam^to dicitr, Angelos q̃o pfectiores ha-
bere coicatas a Deo pfectiores spēs: nā si Deus oino libere et absq3
exigia Angeli illi tribuit spēs, n̄e cur asseramus pfectiori Angelo uni-
versaliores et pfectiores spēs dedisse. Pr̄: q̄ ex alijs donis indebitis
Angelo n̄ st collata a Deo pfectioribus Angelis dona pfectiora: q̄ n̄ dat
fundam^tū ut dicatr qd ex spēbus, que Angelo n̄ debentr, collate st a Deo
pfectioribus Angelis pfectiores spēs. Pr̄ans in donis et auxijs gratie:
ex qq n̄ so x^a nrā doctrā, sed etiā x^a adversarios n̄ st a Deo colla-
ta pfectioribus Angelis pfectiora dona et auxia, sigdē Lucifero,
q ab adversarijs numeratr int Angelos pfectiores (qd pariformiter
dicunt de alijs demonibus) n̄ st collata a Deo auxia efficacia gratie,
que collata st pluribus Angelis impfectioribus, imo et hoibus, q impfectiores

M. Ponce.

sunt Angelo.

Si 2º dicatur: nempe quod Angelus accipiat species a rebus: Contra est: quia res eadem, idemque obiectum non potest producere in Angelo perfectiori universaliores species, quam producit in Angelo imperfectiori: ergo perfectior Angelus non intelliget per universaliores species, si a rebus species accipit. Probatur assumptum antecedentis, quia intellectus si obiectum est pure spirituale, ipsum ut causa adequata et absque consortio intellectus agentis Angeli producit speciem in intellectu passibili illius, in quo non videtur esse dubium: sed neque idem obiectum ut causa adequata producere in Angelo perfectiore speciem alterius obiecti, sed tantum sui ipsius: Nam species est semen obiecti: obiectum autem solum potest producere ut causa adequata semen sui ipsius, non semen aliorum: ergo neque tale obiectum producere in Angelo perfectiore speciem alterius obiecti, sed tantum sui: ergo neque producere in illo species universaliores, quam producit in Angelo imperfectiore.

Si 2º obiectum sit materiale [illegible] in intellectu passibili [illegible]

[illegible]

Deus, qui est causa [illegible]

[illegible]

ad producendum species [illegible] derivatur ab illis ad producendum,

De limitatione speciei ma[illegible] ex [illegible] virtutis, unius est semen, et sic

non potest ulterius species, nec [illegible] alterius [illegible] producere.

Si 3° dicatur, semper species diminuere ab ista corporis, [illegible]

partes, [illegible] est; quia [illegible] ex eo, quod corporis sit [illegible], sequitur,

[illegible] partes [illegible] diminuere, ut saepe repetitum est [illegible]

in [illegible]: si [illegible] nec [illegible], [illegible] et ulterius species [illegible]

re ab [illegible], ex eo, quod [illegible]. [illegible] adhuc dicimus, quod

[illegible] corporis deantur, ab illis quod fluant, ut [illegible]

[illegible] non [illegible] species illas [illegible] ulterius [illegible]

[illegible] in [illegible] ut in [illegible] et [illegible]

[illegible] ex eo, quod [illegible] corporis [illegible]

[illegible] minus, non sequitur, [illegible] ulterius ad [illegible]

extendens [illegible] integer corporis [illegible]: [illegible]

corporis [illegible] aequalis [illegible], [illegible] ad [illegible] se extendere

[illegible] ex eo, quod [illegible] corporis [illegible] species, non sequitur eam

[illegible] esse ulterius, ad [illegible] se extendens. [illegible]

ex eo, quod corporis [illegible] in alio, non sequitur [illegible] per

[illegible], et ulterius [illegible], ut [illegible] sub [illegible]

[illegible]

[illegible] et potius [illegible]: non [illegible], quod corporis

quae [illegible] ulterius species [illegible]

[illegible] non est admittendum [illegible]

[illegible] est admittendum in rebus absque [illegible]

[illegible] speciei corporis [illegible] aliqua [illegible]

[illegible] et [illegible] admittenda talis [illegible]

[illegible] speciei corporis [illegible] absque [illegible]

[illegible] nullum [illegible] ad [illegible] et [illegible]

admittendum, ut [illegible] Med. [illegible] non est admittendum

[illegible] in specie [illegible] corporis [illegible]

corporis [illegible] non [illegible] speciei corporis [illegible]. [illegible]

[illegible] philosophi [illegible] et [illegible]

[illegible] Med. [illegible] Vide ibi dicta.

Dices 1. Argumentum fundamentum nostrum est contra

fieri ex illo quod potest [illegible] modus essendi sequitur modus operandi:

sed species, quae concurrunt ad modum operandi intellectus Angeli, debet sequi

modum essendi illius Angeli: si modus essendi intellectus est superior alio,

debent illius species esse superiores, quia sequuntur aliud. Respondeo hoc

principium deservire ex ambobus [illegible] praedictis. Diximus in resp. ad 2.

argum. 2a 3a q. [illegible]. Addendum 1o quod ut paulo antea dicebam,

non est ex quod Angelus primus dicatur superior specie, sequitur eas debere esse

ulteriores: quia [illegible] potest esse superior in alia ratione. Addendum 2o:

Adverte Angelos inferiores non habere species ulteriores de Angelo superiore

[illegible] particulares. Itaque sunt duos Angelos inferiores Michaele,

quorum unus non superior alio debet Michaelem supremum

in hoc casu quia eorum debent species partiales de Michaele,

sed non superior eorum [illegible] debere habere species superiores:

[illegible] non potest ad [illegible] unius Angeli non superior specie alterius, quod

utraque sit eadem ex superior ulterior [illegible].

Dices 2. Ex alio quod potest potest [illegible] fieri

ex [illegible] argumentum contra: quod frustra fiunt

per plura, quae possunt fieri per pauciora: at fieri non potest quod

Angelus [illegible] intellectus per pauciores species ulteriores: ergo frustra

intelligeret per plures species partiales. Respondeo 1. hoc argumentum

probari, quae Angelus inferiores aeque superiores per ulteriores species

intelligere: nam [illegible] ulteriores species requiruntur in uno et in alio per

pauciores species intellectus: [illegible] frustra requiruntur in illo plures

species partiales: quod non est ex illo. Videtur debere intelligere

per pauciores, [illegible] inferiori; et ad summum illius debere intelligere

per ulteriores, quod tibi concedo, si mihi credas per aequales in-

telligere Angelos inferiores. Respondeo 2. quod si Angelus acciperet

species a rebus ipsis, neutiquam potest intelligere (ut [illegible]) per

species ulteriores, quae [illegible] quae ab ipso cognoscuntur, non potest easdem

species generare, ut liquet ex [illegible] probat. Praeterea [illegible]

Christi non fieri frustra, quod Angelus intelligat per plures species, [illegible]

partes et non [illegible] per ulteriores et pauciores. Ut nunc de [illegible] [illegible] hanc [illegible]

1.6.

Disp. 5.ta

Ad quae obiecta cognoscenda indigeat Angelus specie impressa et addita.

Cap. 1.

Recensentur sententiae.

Angelus indigere ad quaedam obiecta cognoscenda specie impressa sibi superaddita, quae et intelligibilis praedici solet, constat ex dictis a nobis Disp. 1. huius tractatus cap. 3. contra aliquos DD. quos ibidem [illegible] retulimus. Totum ergo superest rogandum: quaenam sint obiecta illa, ad quorum cognitionem indigeat Angelus ea specie sibi superaddita?

1.a sententia docet, Angelum tantum ad aliorum Angelorum cognitionem et ad cognitionem sui indigere specie impressa sibi superaddita. Ita Henricus quodlibet 5 q. 14. cui adhaerent tribuuntur ei Caietanus et Marsilius [illegible] subobscure loquuntur.

2.a sententia docet, Angelum ad cognoscendas suae superioris perfectionis necessario et essentias substantiales non indigere specie superaddita; sed per suam substantiam et intellectum ipsum sufficienter haec omnia cognoscere. Reliqua vero obiecta naturalia extra se cognoscere per species sibi additas. Ita docet D. Thomas ubique praesertim hic: 1a p. q. 56. art. 1. 2o. q. 55 art. 1. et 2. quem sequuntur eius discipuli et alii plerique. Ex quibus Suarez lib. 2 de Angelis c. 4. n. 20 et 21. ubi specialiter [illegible] intrinsecas dignitates alias [illegible] notat substantiam suam Angeli, ut potentias et proprietates alias, ut accidentia certa et adventitia, quae non possunt non habere ea Angeli: ita quod quoniam potentias et accidentia docet videri ab Angelo sine specie addita, non tamen accidentia certa ipsius Angeli: in hoc Discipulus docet videri ab Angelo per substantiam ipsius Angeli supplentem vicem speciei impressae: accidentia vero certa ab ipso videri per ipsa accidentia generantia species impressas ad cognitionem sui. Idem fere docet Gaan. hic Disp. 3. Q. 1. Arab. [illegible] 166 c. 1.

3.a

... sa dicunt in Angelo cognoscere intuitive sui
et cognoscere abstractive sui. Ad hanc dices non requiri speciem
distinctam a substantia Angeli ad perfectionem, sed et ad alia
extra Angelum cognoscenda requiri [illegible]. Sunt hanc
[illegible] Scotus et [illegible] in 2. dist. 3. q. 10. in [illegible]
[illegible] Banes [illegible]. Cap. 2.
An Angelus ad cognoscendum seipsum indigeat speciebus superadditis
et an saltem per ipsas possit se ipsum cognoscere?

Cap. 23

An Angelus ad cognoscendum se ipsum indigeat speciebus superadditis? Et an saltem per ipsas possit se ipsum cognoscere?

Dico 1. Angelus ad cognoscendum intuitive se ipsum non indiget specie ulla sibi superaddita, [illegible] per [illegible] substantiam [illegible] specie se ipsum cognoscere potest. [illegible] 23 et [illegible]
[illegible] indigeret Angelus specie [illegible] ad cognitionem alicuius [illegible] [illegible] absentiam [illegible] ex potentia [illegible]
[illegible] cognoscendi [illegible] [illegible] materialis et [illegible] materialitati
[illegible] ad [illegible] intima [illegible] se ipsum ad
cognitionem sui [illegible] materialis [illegible] materialitatis [illegible]
potentia spirituali in esse [illegible], seu in esse intelligibili) [illegible] substantia Angeli
se ipsum cognoscentis [illegible]. Ergo Angelus non
indiget specie [illegible] ad cognitionem sui saltem intuitivam. [illegible]

Dico 2. [illegible] Angelus non indigeat specie superaddita ad cognitionem intuitivam sui, potest tamen per species sibi additas se ipsum intuitive cognoscere.
[illegible] [illegible] [illegible] lib. 2. de Angelis c. 4. [illegible]
[illegible] Suar. [illegible] Angelus [illegible] Michael cognoscit intuitive
[illegible] [illegible] [illegible] Michaele, [illegible] Deus non potest [illegible] impressionem
Michaeli [illegible] [illegible] speciebus ipsum repraesentantibus, [illegible] Michael

se ipsos intuitive cognoscat. Ad 1um dico 2o rationem solum reliquos Angelos cognoscere intuitive Michaelem: sic ipse Michael cognoscit 2o alios illos se ipsos intuitive cognoscere, si ipsi a Deo 1o informatur.

Ad 2um nego cognitionem naturalem, et ex natura potest Angelus cognoscere se ipsos, et se illos cognoscere se ipsos intuitive. Ad 3um et alij omnes qui cognoscunt alterius obiectum ratione rei singularis in propria specie obiecti, et intuitive cognoscunt ex cognitione in nobis sitat. Ad 4um respondeo, quod de obiecto sensi aut de obiecto cognito potentia, postea memorandi quod nobis non accidit nec accidere potest in obiecto a nobis numquam cognito. Ad 5um ipsius et immediate rei singulae est cognitio obiecti, quod modo illius speciei quae nobis est intro data repraesentans illius cognitionem parat. Ex quo cognitio Angeli non minus efficax ad producendum speciem suam in intellectu Angeli. Ad 6um cognitio humana, sequitur quod et nostra cognitio potest in intellectu naturali species obiecti cognoscendi; sic cognitio Angeli etiam species naturaliter causabit in intellectu illius, et sic cognitione quam se ipsos cognoscit parat naturalem in intellectu ipsius species eiusdem Angeli, ergo potest se ipsos intuitive cognoscere.

Dico 3. Angelus potest se ipsos quidditative et abstractive cognoscere. Probatur quod se ita cognoscat non indiget speciebus distinctis; et per se ipsos subito potest se ipsos cognoscere quidditative et abstractive.

Sed 1a hunc dicit et 2a. Suarez; nec non et 3a. Durandus ab ipso citato lib. 2. de Angelis c. 4. n. 16 et 17. asserentes Angelum non posse dari in intellectu cognitionem quidditativam abstractivam: eo quod omnis cognitio quidditativa rei existentis (hoc est cognitio repraesentans quidditatem et in actu) praesentia rei existentis) eo ipso quod sit quidditativa rei existentis, sed cognitio est intuitiva illius. Ad absentiam rei datur omnis cognitio quidditativa ad eam intuitive = 2a ... eiusdem doctrinae et 3a Scholae Valentinae ... Cit. Capreolus q. 3 ... quare arguebant, quod, licet Angelus non indigeat specie sibi ... ad cognitionem intuitivam ... indiget in illa ad cognitionem abstractivam sui.

Ad 1am ... sic respondetur: Si posset dari cognitio quidditativa rei existentis, quae abstraheret ab existentia et non existentia illius, posset dari cognitio quidditativa abstractiva rei existentis. Sed potest dari cognitio quidditativa rei existentis abstrahens ab existentia.

et n. esse illius. 2° pot dari cognitio quidditativa et abstractiva
rei existentis. 3° pot dari cognitio quidditativa rei existentis
quae sit abstractiva, et n. intuitiva. 4° pot Angelus habere cognitionem
quidditativam sui vel alterius Angeli rei existentis quae sit quidditativa et n.
intuitiva. Probatur 1a conclusio. [illegible] dicimus contra. [illegible]
in Deo cognitione seu scientia simplicis intelligentiae Deus cognoscit res
existentes, quae [illegible] abstrahunt ab existentia et n. esse illius,
et ideo cognitio sit cognitio quidditativa [illegible] effectiva rei
n. tamen est intuitiva. [illegible] rei existentia abstrahi; et abstractiva [illegible]
vocare [illegible] dicere.

Quidditativa [illegible] de [illegible] aliud [illegible] prius [illegible]
suae potentiae ab illo n. [illegible] nempe quod est in Angelo, aut quando
[illegible] aliud [illegible] n. distinguatur ab essentia ab existentia, [illegible]
[illegible] rei singularis quae cognitio quidditative, et illius cognitio est
[illegible] omnis rei quod [illegible] cognoscit a [illegible] non est cognitio abstractiva
[illegible] intuitiva: quia cognitio rei [illegible] in se [illegible] dari cognitio
quidditativa rei [illegible], quae intuitiva n. sit. [illegible] n. potest dari
in Angelo cognitio quidditativa sui alterius vel rei [illegible], quae ab-
stractiva sit.

[illegible] prius [illegible] [illegible] quod [illegible] essentia rei [illegible]
n. distinguatur ab existentia, pot dari cognitio quidditativa rei [illegible], quae
abstractiva sit, et n. intuitiva: [illegible] ipso potentia dari in Angelo
quidditativa cognitio sui, alterius vel rei [illegible], quae abstractiva sit, et n. intuitiva
[illegible] cognitio dari pot in Angelo; [illegible] Angelus [illegible]
[illegible] de alia [illegible] rei existentis habere pot cognitionem quidditativam [illegible]
[illegible] in qua est [illegible]: quia cognitio simplicis intelligentiae Dei est
cognitio quidditativa et abstractiva rei [illegible]: [illegible]
[illegible] n. distinguatur ab existentia illius pot dari, imo [illegible] datur
in Deo cognitio simplicis intelligentiae [illegible] [illegible] [illegible]
[illegible] distinguatur ab [illegible] illius, poterit dari cognitio quidditativa
abstractiva rei, quae intuitiva n. sit. [illegible] [illegible] [illegible] cognitio
simplicis intelligentiae Dei [illegible] essentia et quidditate [illegible] potius [illegible]
[illegible] n. [illegible], et sic est cognitio quidditativa. [illegible] abstractiva.

quod abstrahit ab existentia, neutrum [illegible] repraesentat rem quae ut existens
per aliquam determinationem distincta. Alii vero dicunt, quod species infusa admi-
tente esse non exigunt ab existentia [illegible] cognoscit per species [illegible]
[illegible] rei quae potest esse existens: [illegible] ex illa [illegible] ad
[illegible] quo ab [illegible] solum, [illegible] potest [illegible], et [illegible]-
vare res existens. etc.

Hoc observabis res [illegible] factus magis verum [illegible] contra
Adversarios, quod admittunt esse exigentiam ab existentia. Nam [illegible] spe-
ciem [illegible] potuit cognitionem res existens [illegible] eius, quae cognatur
[illegible] existentia. Et sic potuit dari species abstractiva, quae non [illegible]
[illegible] si [illegible].

[illegible] ad magis solidum, sic dicendum. Non [illegible] admittere
[illegible] mei semper posse [illegible] cognitionem abstractivam sui, sine illa
[illegible] sub [illegible] cognitione intuitiva sui, sine [illegible], de quo
postea) [illegible] cognoscere se ipsum abstractive per suam
substantiam, atque per species sibi [illegible] additas: sed ut se ipsum abstractive cognoscat
non indiget [illegible] species sibi [illegible] additas. [illegible]. [illegible]: quia si
illa species, qua semper indiget [illegible] Adversarios ad cognitionem abstractivam
sui repraesentat [illegible] eius et [illegible], [illegible] illius repraesentat ipsa [illegible]
[illegible] [illegible] species repraesentatione suae eius et [illegible]:
repraesentat [illegible] eius [illegible] existentiam.

[illegible]. [illegible] [illegible] potest [illegible] suo libito uti [illegible]
species [illegible] addita repraesentativa suae [illegible] et [illegible] ad eliciendam cognitionem
abstractivam sui repraesentantem [illegible] suae eius: sic potuit [illegible] suo libito
uti sua substantia [illegible] repraesentativa speciei suae esse et [illegible]
ad eliciendam cognitionem abstractivam sui repraesentantem [illegible] suae esse. [illegible]
[illegible] potest semper cognoscere se ipsum abstractive per suam substantiam
[illegible] atque per species sibi [illegible] additas.

[illegible] [illegible]: [illegible] substantia [illegible] qualiter [illegible]
[illegible] illi speciei repraesentanti suae esse, [illegible] repraesentanti suae
[illegible]: sed [illegible] habita ea specie abstractiva repraesentante suae esse, potest
semper uti illa pro libito suo ad cognitionem abstractivam sui, sic potu-
it pro suo libito uti sua substantia loco illius speciei, cuius [illegible]

Dicitur includi ad cognitionem abstractiuam sui [illegible] que [illegible]
cognitio se ipsius abstractiue [illegible] iudicato, [illegible] species sibi [illegible]
[illegible] [illegible] [illegible] in Angelo [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Angelus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad-
mitti ad [illegible] Angeli [illegible] [illegible] [illegible] [illegible]
speciei [illegible] [illegible] [illegible] et [illegible] Angeli, [illegible] re-
[illegible] [illegible] [illegible] [illegible] Angelus [illegible] [illegible] [illegible], qua-
[illegible] qualitas [illegible] speciei [illegible] [illegible] ad [illegible] cognitionem [illegible]-
dinis et abstractiuis [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] speciei in [illegible] ad [illegible] cognitionem intuitiuam sui. [illegible]

[illegible] [illegible] nostra [illegible] quoad [illegible] [illegible] modo
[illegible] ex cognitione [illegible] et abstractiua [illegible] Angelus de se [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] cognitione intuitiua sui; an [illegible] [illegible], et [illegible]
quo Angelus cesset a sui intuitione?

[illegible] ubi [illegible] 18. indicat [illegible] [illegible] [illegible] [illegible]
[illegible] cognitionis [illegible] Angeli, [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], eo quod [illegible] in Angelo cognitione intuitiua sui, [illegible] [illegible]
et [illegible] [illegible] cognitio abstractiua illius. [illegible] [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible] [illegible] cognitione in Angelo: [illegible] [illegible] [illegible]
[illegible] talis cognitionis abstractiuae ~~[illegible]~~ et quod Angelus cessare [illegible]
a cognitione intuitiua sui nulla [illegible] [illegible] in [illegible] ea abstractiua
cognitione in Angelo. Ego [illegible] [illegible], Angelus [illegible] [illegible] [illegible] [illegible] [illegible]
abstractiuae cognitionis sui, [illegible] a sui intuitione cessat [illegible] cessare [illegible] [illegible]-
[illegible] [illegible] [illegible] [illegible] [illegible] sui [illegible] habet: [illegible] [illegible] [illegible] [illegible]
quod eadem [illegible], [illegible] [illegible] quo Angelus [illegible] ad cognitionem intuitiuam sui
[illegible] [illegible] [illegible] [illegible] ad cognitionem abstractiuam sui.

Et [illegible] est: quia [illegible] cognitiones intuitiua et abstractiua
Angeli non repugnant inter se, nec ullus [illegible] habent [illegible] [illegible]
[illegible] [illegible] [illegible]: [illegible] [illegible] repugnant inter se [illegible] [illegible]: [illegible]
[illegible] [illegible] [illegible] [illegible]: nec [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible]: nec [illegible] [illegible], [illegible] nullo [illegible] [illegible] [illegible] [illegible]
[illegible]: nec ullo [illegible] [illegible] [illegible]: eo quod [illegible] modo

cognoscendi ipsos Deum a potentialitate sua proprie: ac proinde nullo dicunt
influxu: Quia in hoc differunt cognoscendi ipsos Deum a ceteris
et nullo assunt Concursu naturali: nec in hoc differunt
cognoscendi ipsos Deum, quia nempe intuitive et immediate et
per speciem in quo et ex quo nullus est assunt influxu naturali
3a Cor. 13. 12. Praeterea differunt per immediate repraesentantes
ipsos Deum nullo assunt Concursu naturali: sed solum differunt quia
cognoscunt, nec differunt Corpore, differunt repraesentantes ipsos Deum
intuitive et abstractive, nullo assunt Concursu naturali. Et
ratio est: quia differunt assunt species Cap. 3. Resp. dubii 3a
triplex dicti Cap. praecedentis.

Cap. 33

Resp. dubii 3a triplex dicti Capitis praecedentis.

Ad 1 dicti dicendum: Sicut potest cognoscere se ipsum per suam substantiam absque specie addita, eodem pacto potest anima rationalis cognoscere se ipsam per suam substantiam absque specie addita, quod est D. Thomae lib. 3 contra Gentiles text. 15 et 3a p. Thomae 1. p. q. 89 art. 2 immediate et sic potest se ipsum cognoscere per suam substantiam absque specie addita, Cap. consequens non est contra intellectum.

Resp. Cap. 3 et Magister dubii loquendo de anima separata a Corpore: nam pro hac e eadem ratione atque per Angelo: Ita ut loquendo de anima coniuncta Corpori (ut de hoc loquitur) de qua solum id haberi potest et sic haec: nam anima coniuncta Corpori nullam substantiam intuitive cognoscit, ac solum abstractive et imperfecte per effectus et actiones illius: Idem nihil mirum, quod anima coniuncta Corpori non se cognoscat intuitive per propriam substantiam, neque per suam substantiam nec per species additas potest se ipsam, sicut neque alias substantias intuitive cognoscere. Ratio a simili Corporis desumitur. Ex substantiis potest aliquid intelligere in hoc: quia nihil potest intelligere sic in interiori nisi per sensus sicut Exteriori: Ita a simili

Praeterea nullus subiectus attingat immediate et intimius, nullus est intime attingere potest intellectum, quod in sua cognitione pendet a talibus [illegible]. [illegible] subordinatio et dependentia intellectus [illegible] [illegible] cum [illegible] in anima separata, cessat [illegible] [illegible] de modo cognoscendi [illegible] in statu separationis a corpore et de modo cognoscendi in statu unionis corporis.

§. 2. [illegible] dicitur et dices [illegible] [illegible] [illegible] et ideo non esse admittendam: quia anima non [illegible] influxus et occidit [illegible]: non [illegible] admitto, quod anima [illegible] se ipsum [illegible] sua subiecta cognoscere, [illegible] [illegible] est [illegible] [illegible]: et [illegible] [illegible] natura [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] influxus utriusque naturae [illegible]: [illegible] [illegible] in [illegible] hoc influxus [illegible]; et in natura dari possunt aliqua [illegible] et [illegible] [illegible] intentionales de [illegible] nobis [illegible] influxum ad illum cognoscendum [illegible]; et [illegible] in nobis [illegible] [illegible] [illegible] natura: quia [illegible] [illegible] [illegible], et audimus [illegible] [illegible] [illegible] de [illegible] illius [illegible] [illegible] in intellectu [illegible] [illegible]; et [illegible] [illegible] audimus.

[illegible] [illegible] non [illegible] non [illegible] influxus [illegible] in [illegible] [illegible] substantiarum, quas [illegible] [illegible] intendit: [illegible] [illegible] [illegible] intendit [illegible] et [illegible] [illegible] [illegible] admittit influxus et ideo [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et audimus: et [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in intellectu.

§. 3. [illegible] non [illegible] [illegible] a cognitione [illegible] sui: [illegible] [illegible] cognitione sui [illegible] [illegible] [illegible] subiectis [illegible] in illo [illegible] cognitione sui [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] in illo [illegible] [illegible], [illegible] in [illegible] ad cognitionem sui, [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] in intellectu [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], quae nec reducitur, nec reduci potest [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] non esse in [illegible] ad [illegible] sui: [illegible] semper se cognoscit, et [illegible] semper se in [illegible] cognoscit se. [illegible] [illegible] ad [illegible] [illegible] 35 [illegible] n. 4. ab aliis [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] aliquam [illegible] [illegible] [illegible] [illegible] non potest, [illegible] in [illegible] et

actionis, quae semper de intrinseco est Angeli, quamvis viventia possint deus habere aliquam actionem vitalem, a qua cessare non possunt. Aliqua actio operativa nulla alia est potest quam cognitio sui ipsius, quia nullum aliud objectum naturale est Angelo, atque proportionatum et accommodatum, atque ipse Angelus ipse; ...

... naturaliter supposita intellectu. ... deveniendum est ad aliquam ... intellectus Angeli omnes naturaliter ... independens a voluntate illius, ... ab illa derivatur, ... ratio quia intellectus liber et dependens a voluntate ... intellectu et voluntate ... liberi dependens ... ultima ratio esset quod qualibet intellectio ... est ... dicta ...

... nando majus: Ad probationes de fructibus ... quaeritur ...

... non cessare a cognitione sui ... semper se noscere ... semper ... intrinsecus ... semper ...

... intuitivam ... non potest ...

... non ... ad ... cognitione sui ... ipse ... ad ... semper se noscere ...

... non cessare a cognitione sui ... se semper noscere. Quod illud ... probari. ... Dicitur nando ... ut tali neque ... ut tali ... actio ... a qua cessare non potest ... neque ... ut ... concedo Viventi ... ut tali aliquam actionem vitalem a qua cessare non potest. ...

Dices: Angelus ut ... debet ... actus vitalis ... quae ... ut ... non ... et ... si illis ... debet ... aliqua actio vitalis operativa ... debet ... ut viventi ...

aliqua eiusmodi actio, a qua cessare non potest, quod si non accedat
sequitur aptum esse [illegible] in [illegible] ad [illegible] in [illegible] grad.
Et sic homini, cum non est necessarius, accedit Angelo [illegible] [illegible] a [illegible]
actio [illegible] a qua cessare non potest. Quod [illegible] [illegible] per eam
[illegible] [illegible] in linea [illegible] [illegible] [illegible] actiones
[illegible] habet aliquam actionem et cognitionem sui a qua cessare non potest: [illegible]
Et eam [illegible] Angeli in linea [illegible], non [illegible] debere [illegible]
[illegible] actio [illegible], a qua cessare non potest = [illegible], quod licet dicatur
Angelo aliqua talis actio et cognitio [illegible], non arguitur eam debere
esse cognitionem intuitivam sui: [illegible] cognitio abstractiva sui, [illegible] intuitiva
aut abstractiva [illegible]. [illegible] [illegible] subsistentiae aliqua
[illegible] substantialis, nulla tamen debere esse talis.

§ Ad 23 [illegible] eiusdem [illegible] [illegible], ea non [illegible]
cognitionem, qua Angelus [illegible] se semper noscere, [illegible] [illegible]
aliqua ad [illegible] non [illegible] cognitionem debere esse cognitionem intuitivam sui; [illegible]
ad eiusmodi [illegible] [illegible] [illegible], si ea [illegible] cognitio sit abstractiva, [illegible]
et talis ut ratione illius cognoscat res [illegible] [illegible] sunt [illegible] [illegible]
[illegible] et intuitive, et in aliqua illarum, quae [illegible] [illegible] sunt, [illegible]
[illegible] nos admittimus, [illegible] in Angelo esse cognitionem intuitivam sui
[illegible] [illegible] [illegible] cognoscat se ipsum abstractive. [illegible]
[illegible] esse, si dicatur, Angelum [illegible] [illegible] solam cognitionem [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] 17. n. 8. [illegible] ad [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible], quae habet [illegible] 18.
Et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], quod [illegible] Angelo
cognitionem [illegible] et [illegible] [illegible] [illegible], [illegible] [illegible]
ut [illegible] Angelus [illegible] [illegible] [illegible] ad cognitionem [illegible]
cognitionem intuitivam [illegible] [illegible] in [illegible] sibi [illegible] ex
iis [illegible], quae [illegible] [illegible] et [illegible], et ut [illegible] illa cognitione
[illegible] ad amandum [illegible] [illegible] [illegible] [illegible] [illegible] si-
bi libuerit. [illegible] [illegible] non [illegible] [illegible] Angelus [illegible]
quod intuitive et [illegible] cognoscat se ipsum. Videatur [illegible] [illegible] loco
citato.

C. 4. q. a. 13. [illegible] 3. [illegible] ut [illegible] [illegible],

qd. longiu se ipsy cogne abstua, n° s. qd. illas et quaŋ alia. Resp. aug. q. cogno abstrua ut sic divir in abstracg intuitiva, et abstracg gdriq: d. utraque implat longo ss. Pr. mir quoad 1. p. 1. q. abstractua intuitiua hera p. colligeng spes. ᵗ gua. xᵉ att. tuic cogta attingit ut intuitiv ii ius res ouius, per nerr l sic attingit in xta ammobiliu fabita res i esse per actio illius, que immie coniuncta) atq ea cogno implat in longo grau nala ea, eo qd. i fluat in longo beue cogno intuitiu rexs i pxoria, per illaxu.

Pr. eado amr quoad 2. p. q. cogno qd. illas cognit rem sicut est in se: et si res, qm cognit, sicut e in se, est optesy cogni illg in esse: st cogno cognens xe ut esse, ē natū intuitiua, et n abstractua: st cogno qd. illa rem exstentis natū e intuitiua, et n abstractua. Pr. dif. dif. q. a distinct cogni intuitiug ab abstractua intra spes pxoria siue dist meo, qd intuitiua versat circa rē esse, et abstractua circa rē n esse: in cta oio deerat cogny qd. intuitiua pxoria, ques ad xos intuitiuus.

Pr. nando aug. Cta probcessa maior in muy quo ad utragq pt. Cta probet. dist. 3. decessa mari, nō mino: Q illa cogni efluunt diversas spes continuentes diversi cognito, et tam, ex tam nec nata efluunt, nec implant, eo qd penitus eixq diuini adequentur dest cognitet obi: et hac ea ea diuini, intellec implare cogn in quo, et esse quo illa obiec cognitu illa cogne intuitiua et in se. Vide alia quae pertinent ad hoc sicut aeque diximus, ea in solut 2. eo.

Ad prob. 2. p. dicens ani. Cogni qd. illas cognit rem ut est effula in se, deuo in intui est cogta in se, ve ibid. sic, ex rel distus cogni ipsd, res in se, et ut sub ad illa et intuitua, seculares. Et aliquia eo cogni illi res, q. in cognit sicut e in se cogta, cognit rem ut existens.

Dico: Si res, q[uae] cognit[ur] sub e[sse] in se existente cognit[ur]
per suam existentiam, non solam q[uan]do cognoscit[ur] q[uan]do[que] per abstractiva vel
[?] est a[?] existentia, ut dicta in [?] 3. dixi
cognit[ur] illa sub u[t] in se existente, et in n[on] cognit[ur] illa
sub u[t] in se existente. Si esse sicut simplex intell[ectus]
Dei [?], q[ua]tenus a [?] a[?] divina est existens, tunc n[on] est sua
intuitiva seu visionis q[uia] n[on] repraesentat talem rem reduplicative
ut existentem sub e[sse] in se existente. Potest autem posse, q[uod]
talis q[uo]d [?] sua sit [?] ipso intuitiva, et n[on] abstractiva, [?] q[uo]d [?] [?]
[?] ad reliqua argumenti illius ratio.

Ad dubia r[esponde]o, dictas cognit[iones] intuitivas ab [?]
abstractiva n[on] differre [?] in eo, q[uo]d intuitiva repraesentat [?]
[?] specificative existentem, abstractiva [?] n[on] repraesentat [?]
et in eo, q[uo]d intuitiva repraesentata [?] existens reduplicative
ut existens, repraesentando sub eius existentia, aut [?] praecedentia [?]
aliqua differentia temporis. [?] [?] posse, q[uo]d cognoscit q[uo]d [?]
repraesentat [?] [?] specificative, [?] repraesentat [?] illa
ut existens [?] existentia. [?] posse posse q[uo]d [?] [?]
existens posset dari cognitio q[uo]d [?] n[on] sit intuitiva, [?]
abstractiva. — Et q[uo]d [?] bonus existens posset dari in
nobis amor [?] tendens in bonum [?] ab
existentia [?]: sic [?] verum existens, sub [?]
existens potest dari cognitio q[uo]d [?] abstractiva tendens in
illud [?] ab existentia [?].

[?] observa, q[uo]d [?] cognitio q[uo]d n[on] [?]
[?] q[uo]d repraesentat [?] repraesentando sub praecisa
existentia illius, et n[on] existentia aut [?] illius sive [?]
[?] ipsius. Et [?] q[uo]d [?] [?]
[?] q[uo]d [?], [?], [?] [?], et in-
separabilis, una [?] repraesentat et n[on] altera: [?]
[?] praecisa existentia rei [?] ad [?] [?]

illius, in quo est includitur certa potentia rei non subsi-
stentia cum certa actu rei, sicut cum modo. et tunc actu certi-
non illa tunc cognitionis vere dari in istis actualitatis
modo fit illo ad suum terminum. secunda ratio, quod cognitio
quidditatis representans illius sub obiecto rei, et non istius actualis rei
non sit cognitio rigorose intuitiva. et deinde neque cognitio obscura
est hoc, quia ratio est, quod attingat rem in uno tantum, et non
in altero.

Ob. deinde contra 23 quia ex dictis in nostra divisione cognitionis abs-
tractivae. probatur quia ad cognitionem per speciem sufficit ipsa ratio per se
contra arguitur: substantia angeli habeat in genere potentiae suae ad cognitionem
sui, non ut actu existentis: continet virtualiter ad illam ut actu existentis
notitiae cognitionis intuitivae sui, et non quidditative abstractivae, quia representabit se
ut actu existens, et non ut abstrahentem ab existentia. ergo neque species
sufficiet per substantiam in genere speciei ad cognitionem quidditativam abstractivam sui
sed solum ad intuitivam. Sed ut angelus habeat cognitionem quidditative abstractivam
sui indiget specie creata.

Resp. ad 2. falsum: quia substantia angeli non trahit cognitionem sui, ut
illius efficiens: sicut illa efficiens ut actu existens, non illam trahit ut actu
existens. Et eo ipso tamen cognitio angeli erit intuitiva, et non abstractiva
est. Contra autem: quia substantia angeli efficit quidquid potest, et quid
se ipso reflectitur.

Contra secundo dicendum: substantia angeli neget in genere causan-
tis concurrere ad cognitionem sui non ut actu existens, sed: neget in genere
mere terminantis concurrere ad cognitionem sui non ut actu existens, non movere.
Ad minorem dico: substantia angeli non causare cognitionem intuitivam sui per
hoc, quod concurrat ad illam in genere efficientis, aut causantis, ut
actu existens: sed per hoc, quod concurrat ad illam in genere terminantis
ut actu existens. Et ratio est: quia si hoc modo tantum concurreret
angelus ut actu existens ad cognitionem sui, et non sicut modo: eiusmodi cognitio
Contra. Angelus tradet ut actu existens, tunc esset cognitio intuitiva
sed cognitio angeli non ideo est intuitiva, quia angelus concurrit effective
ad illam ut actu existens, et in genere causae efficientis. Sed stante post

qd in isto gre cumrat ad illa ut an extens. qm eiusmi cogn sit intuitiua, et hinc no Cog.

Ad Confirmat no ani. Qa n e neces, qd spebbta Ang tur cogns ui st ills esse. Et ro e: q āt isti ortis e gracie ut extens. et trahe ut exten. st solu separabiliz ab. ; n spei altrenius obi cumrem effectiue ad cogne intuitiua illius effis cogns ut an extens; et in n cat illa ut an exten. Ergo lo obis, talis spei et cogni trat cogns sui ut an extens; et in n cumrat effectiue ad illa ut an extens. Ad ipbos ani no ppos: qa at Va dicebam in sphae ... dicti Angu pot uti sua sebbta ad cogns sui tpe ... orata effective qn utatur illa ad cogns sui ... autis ... cap.

Cap. 43

Utrum Angelus ad cognoscenda obiecta a se distincta indigeat specie distincta ab ipsius obiecti?

Prima dico: Angelus ad cognoscenda intuitiue omnia, que st intra ipsu, siue passiones sint, siue actus eius, n indiget spe Sup addita. Ita ... Cap. 4 ... in Schol. et Thom, quos ... ipsa citauimus Cap. 1. huius disp. in ... ribus, que intra Angu st, ... uniuntur; est ulti ... eadē ro, que allegata mei Cap. 2. in ... ad probandu Angu noe se ipsu cognere absq spe Sup addita. Illa huic applicata ... noi ... ..., qa et Angelus n indigeat Specie ad istaq obiorq cogng, adhuc potest illa per speciem superadditam cognoscere, etiam naturaliter, iuxta supra dicta eodem Cap. dico 2.

Dico ... Angelus ad cogs intuit. alterius Angeli ... intime obiecti n indiget spe Supadd. distincta ... dico Angu cogns e ... Cap. 55. ... et ... Angelus ad cogns omnia ... se ... Est in Scho ... Schola in ... q. 8. dist. 3. ... ad augustin ... ergo ...

extremas C. item vnd. ad 2. C.

R. eadem est ratione, qua C in creat. datur connexio n. indiget spē vel aad. ad cognoscendum, quae n. mira ipsa Angelo ... sunt non dicunt creat. ... quod intra corpus, n. sibi corpore unita, unitur Christus n. est aliter corpore unitus; quia ea unio physica n. requirit ... intima [illegible] perfi. p. mun. spēi concurrere ad cognoscendum hic: ... Christi corpus et concurrit per mun. spēi ... beat. ad cognoscendum ... illi n. unitur physice ... aditas.

M. q. cognoscendo intuitiva C. Michael ... de se per Raphael nec de Michaele ... eiusdem spēi ... Raphael in esse ... nec ... spēi non absque ... spē vel aad. ... in ipso cognoscendo intuitivo sui: sic potest illa absque spē vel aad. ... in Raphaele, cui intime praesens est: ... non requirat ... potentia cognitiva ad cognoscendum intuitiue sui, ut patet in cognoscendo intuitiva sui, quam ... per mun. obi. ... Christi ... cognitiva Christi: neque ... unio physica cum illa, ut patet in cognoscendo intuitiva sui, quam causa ... concurrens per mun. spēi ... beat. cui n. unitur physice.

Contra hanc ... concurrendi per mun. spēi esse frustra neque in Michaele, ... ad ... Michaelis ... admittendam n. est: nam frustra est potentia, quae nec reducitur, nec reducere potest ad actum. ... a frustra ... Christus Rafael ... aliunde, et ... spē vel aad. ... de Michael. ... intime ...

R. ... illius ... Etenim ... Rafael ... Michaelis, ... cognoscendo intuitiuo illius, n. ... frustra ... Michael ... per se ... concurrendi per mun. spēi ... Rafael ad cognoscendum sui: ... n. est frustraneus generaliter in aliqua ente ... ad aliquem effectum ... sed ... alia ... concurrente ...

et sic n̄ ē frustranea genere in lapide calido virtus ad calefaciendum manum, et hoc, quod forma mea manui applicata habeat virtutem ad calefaciendam manum: neque est frustranea potentia virtus calefactiva in hac solum, ex eo, quod calor solius huic simili talem virtutem habeat: n̄ tunc utraque sua potentia concurrere ad eosdem attemperando suas virtutes: et sic utraque producit materiam effectum. Similiter quod tunc Angelus possit per suo licere uti ad cognitionem alterius, sola specie illius, sola substantia illius et sic n̄ esset frustranea, nec reducitur ad aliquam ea virtus Michaelis per modum speciei.

Dicitur nunc hic difficultas est, utrum Angelus ad cognoscendum res materiales et sibi intime praesentes, ita indigeat specie spirituali distincta ab ipsis rebus materialibus: ut requirat rei materiali concurrere per se ipsa loco speciei ad producendam cognitionem sui. In qua difficultate est communis theologorum sententia, quod sicut genus intellectivum, sive intellectum corporale requirit rebus materialibus: sic genus intellectivum spirituale requirit diversae rebus materialibus. Quia res materiales nequeunt per se esse principium intellectionis spiritualis, sed species ab ipsis distinctas, quae vicem talis rei obiecti faciant ~~sunt~~ supplendo, seu potentiam aptare, ut a potentia intellectuali attingatur.

Dico quod Angelus debet reddi minus cognitione independens a rebus materialibus, quam cognitio humana, quae a rebus materialibus pendet. Sed si Angelus cognoscit res materiales eas postquam transierunt, et postquam distantes sunt ab Angelo, ergo dicendum quod ipsae res materiales concurrere nequeunt ad cognitionem sui: ergo debet illas cognoscere per species distinctas ab ipsis rebus: ergo etc.

Sed haec ratio inefficax mihi est, quia inde ipsi solutis facile constabit, potest esse, ratione dari rem materialem, quae absque specie creata, possit cognosci ab Angelo, aliqua ut potentia spirituali creata.

Respondetur 1a, quod ex eo, quod potentia intellectiva debeat spiritualis, non sequitur obiectum proprium illius debere esse spirituale; sicut ex eo, quod forma humana debeat esse spiritualis, non infertur quod subiectum illius debeat esse spirituale: nec ex eo quod concurrere potentiam divinus, et

audire sit spualis in hoc ingr. quia potest dici esse
spuale, Cum, qua per distinguantur ab ana. Nec denique
ex eo qd potea Creaturae sit infinita, ingr. tota ipsius
nempe tota Creatura, dici ee infinity. Et ro. ex his, alti qd
non requirit qd potea, et totus illius sunt in toto corpore ...
Et qq augetur. ... res mali ex mali ..., et
res spualis, ut ana roalis sit proportionate, et unite ...
in gre physico rui dpri et rui depositi: ... res mali, ut obm
et res spualis, ut potea intellma potiaunt ee ... unite
in gre intentionali cognenti et cogniti ... Et ...
non potest res malis ee obm proximary et unite ... in gre
obti cy potea intellina spuali: quia res mali non pot dicere
imme et pse cy potea spuali ad ... rei spualis: ...
pot ut cstat ex Dr. ... in resre ad Angl. ... 35 ...
Ad 29. ... Angi ... modus
cogndi indep a rebus malibus ... a subto et ... ipsius
Angi, ... indep a rebus malibus, ... ab obto, ... Et
in hoc gre non e nem ... Angi ... cogndi, ...
eiusmi independa a rebus ... non est ... cognd
... mr ... Angi ... Causae cogng ... mali ... solam
... spuali ... spuali sive mali: ... non est
... in Deo ... simul cu ...
creati spuali, ... spuali ... cum
mali subdiuuntur.
Ad 3.3 dico, ... non ee ... recipiunt
... Angus ... obta, ...
pot ille ... ab ... infusa a Deo, ...
... quo aliqdo ... cognouit eiusmi obta, ad libi ...
... ut cstat ex solut ... non
... mali ... ad pro-
ducendam cogng sui: ... res mali ee facta
... eo mo ... ad cogng sui cy potea intel-
lina Angi, cui intime ... ut, ... qd Angus

ad eam cognam non indigeat spe impressa ab ipsis dicta; sane si res quae comprehendam non est facilis decisio, ut patet ex quibus dicetur, stando ab auctore de posse ad inveniendum de facto.

Ad quod addimus ad secundum argumentum. Ad res materiales pertinet exercere minus potentiam suam intellectus Angeli sibi intime praesentium eodem omnino pacto quo est probari Angelum non indigere specie dicta ad cognitionem rerum materialium sibi intime praesentium, atque ad cognitionem rerum spiritualium sibi est intime praesentium, dico, quod sicut Angelus non indiget de facto specie impressa dicta ad cognitionem objecti spiritualis sibi intime praesentis; ita neque ad cognitionem objecti materialis sibi intime praesentis: et si specie dicta indiget ad cognitionem illius, et illa indigebit ad cognitionem istius.

Ideo: quia ideo dicimus, Angelum non indigere specie dicta ad cognitionem objecti spiritualis sibi intime praesentis: quia tale objectum neque est non praesens, neque est distans a potentia, neque est improportionatum ex se, et ratione suae materialitatis ad secundum intellectum Angeli ad cognitionem sui; sed quod est objectum materiale intime praesens Angelo, neque est non praesens, neque est distans ab intellectu Angeli, ut supponitur, neque est improportionatum ex se, et ex ratione suae materialitatis: non obstante quod ex materialitate objecti varia requisita ad secundum intellectum Angeli ad cognitionem sui, ut probatum est ex solutione oppositi argumenti quarti &c.

Disputatio 5a.

Cuius objecta naturalia cognoscit naturaliter Angelus et quomodo?

Cap. 1.

De Cognitione Praesentium.

Dico 1. Constans est apud omnes, Angelos posse cognoscere naturaliter et intuitive objecta, quae eidem existunt praesentia se-

creati Cordis, de qq. postea) m. here post natur. spes pro-
prias eas, siue illas a Deo accipiat ab ipsa Creatione
ut ille, ut Sco. et alij volunt, siue postea decursu tem-
poris, h. q. ad res de novo producere, seu q. do Angelus ad eas
approximatur, per se, ab illo producit, ut alij dicunt, siue eas
accipiat immediate a rebus, ut maxime Schot. et alij disp.
d. 2. huius tr. us proxima, et ibi sine Cap. 1.

Ubi m. observandum est, quod licet n. est opus, quod Angelus
habeat spes rerum omnium, debet eas omnes actu cognoscere. Quia
n. omnes Angeli natura, et actu attendunt ad omnes earum rerum
quarum spes habent) et sed eas, ad quas cognoscat, se
applicant pro sua volte, vel libere: quo a pacto
potest Angelus se applicare ad cognitionem eius, non habuit, tamen
a alterius obiecti, cuius spes habet, dictum a nobis fuit d.
4. huius tr. us C. 3. in solut. 3. ob. ubi diximus, quod est
Cognitio intuitiva, spes indistinctas, quas habet de rebus
Angelus se libere potest determinare ad cogitandum et intu-
endum, potius hoc obiectum, quam aliud, et potius obiectum illius
speciei, quam alterius: quod est ex doct. Suarez docet, Conim.
hic d. 9. s. 1. n. 1.

Dico 2. Angelus pot. rei posteas cognoscere non solum in-
tuitive, sed etiam abstractive, et quidditative, et per propias earum
spes, siue tales spes sint ex se abstractivae abstrahen-
tes ab existentia actuali rei (quae natur. dari possunt, ut statim
dicemus) siue tales spes sint intuitivae, representantes rem
ut actu existentem; m. est tali intuitiva spe pot. Angelus
pro sua libe uti in ordine ad eliciendam abstractivam cognitionem
et quidditativam rei, quae intuitiva n. sit. Pt. ex dictis d.
d. 4. c. 2. dicto 3. et C. 3. in sol. arg. maximi dictis
ubi probavimus Angelum posse uti sua facultate (quae
... pot. per mediam spem ad cognitionem intuitivam) etiam
in ordine ad eliciendam cognitionem abstractivam, et quidditativam
rei, quae intuitiva n. sit.

Quo facto admisso, ponere, Angelum elicere cognitionem quidditativam abstractivam ex Corporis, et ex intuitiva illius. Ex ista cognitione abstractiva naturaliter generatur in mente Angeli species quaedam abstractiva eiusdem rei, qua poterit deinceps uti ad cognitionem abstractivam talis rei corporis seu corporeae: et Angelus potest de se ex cognoscere naturaliter abstractive. Per species intuitivas illius, et per species abstractivas eiusdem.

Dices forsan esse quod abstractiva repugnare naturaliter in Angelo in secundo intuitivo: nisi ex illa confusa est, sicque ad eam cognitionem abstractivam generandam sufficit, quod nos species intuitiva eiusdem rei, tales species non repugnare, ex natura ex obiectis eius, ex quo affferet diversas species ut videre est ex illis, quae in simili diximus Cap. 2. dicto 2. et Cap. 3. in sol. arg. ... ei primi dicti.

... dictas hic esse potest ... Angelus debet se ipsum semper intuitive cognoscere ... afferant Theol. et ex illis ... Suar. ... 35. ... s. 4. A oppos. Anstis ... ex ... ... 4. ... 3. ... fol. 36. Vide, quae ibi diximus. ... debere aliud obiectum intuitive cognoscere: sicut oculi hominis ... et ... expediti ad videndum ... semper aliud obiectum videre, intuitive cognoscere: non enim ... quod ... obiectum, ... debet esse ipse Angelus, aut aliud ... obiectum ... et aliquid ex iis, quae ... potest subdivisione ... Angelo ... Et ... deinde ... apti et expediti ad videndum videre non ... illud ... et aliquid ... ex iis, quae ... videre potest, quae ... libuerit.

Cap. 2.us

De Cognitione futurorum

Quia 1. Angelus neque ... naturaliter noscere fu- ... ta libera, est de fide ex mente ... Theol. ... Suar. lib. 2. de Ang. c. 9 n. 12. Et ... ...

Obj. 3. Cogno certa futurorum liberorum est e certum divinitatis signum. Ex C. 41 Isai. n. 23 dr: annunciate quae ventura sunt in futurum, et sciemus, quia Dii estis vos. Item repetitur ab eodem Prophetam C. 46. Et ipse eo alia ex decima affert Sua ibi.

Obs. Grato C. 44 Isai. n. 22. Quod autem a propriis Dei sive cognita, atque futura: sic ibi habet: Priora quae fuerunt nunciate et ponemus cor nostrum et sciemus novissima eorum etc. quod Justitia ... hic: ponemus cor nostrum, id est, intelligemus, et sciemus, quod quod fuere novissima eorum, quae quae innui eius quae ... cognita, necesse futura. Quod non est de fide non posse nullus certo cognosci futura, quod neque est de fide cognosci nullo certo futura.

Dr. Leg. ipse Corn. alijs quod ... ipsis non asquere hic non asquerere hic Prophetam. Quod a fera ... quae ... ad ... futuras, quae ... quae ... tinere asquiat ... futuras propria Dei; ... a fera ... quae ... mundi ... inita divinitatis et ... quae se tenet ... Dei, nempe quae ab ... cogitaverit et decreverit Deus. Ex ... ... quae propria est Dei (non ... quae ... ... asquiit ... ad ... futuras ... liberas, quae ... soli Deo competere potest.

Obs. 2. ... P. Gaspar Sanchez ... illum locum Isaiae sic redderet: nunciate ... futura, ... videbitis, et ponemus cor nostrum; idest considerabimus, et expendemus novissima eorum, idest successus, et eventus eorum, et ex eventu judicabimus an vera sint loquuti. Unde Propheta non indicat ibi sic ... ... divinitatis, sed ... inquirit, et investigat ... Idolorum, ut ex eventu ... quas prophetarunt cognoscantur, quarum ... cognoscendi ... prophetiae ... veritas, vel veritas ... et cognitio futurorum ... prophetias enunciantur soli Deo competere ... illud

quod

q. statim addit Sphera: annunciate, q. ventura sunt in futurum, et sciemus q. Dij estis vos.

Quod autem cognoscendi futura libera non possint naturaliter certo cognosci ab Angelo, probatur ratione q. cognoscendi futura libera non potest certo naturaliter cognosci ab Angelo in se ipsis antequam existant: q. neque potest ab illo cognosci per species ab ipsis futuris producta, cum res non existens nihil possit producere physice, neque per species productas a Deo ad ipsorum physicam [illegible], cum res non existens non sit physice presens Angelo; neque per species [illegible] a Deo in [illegible] sua creat, quales illae [illegible] Angelis certas res futuras: non ut ipsi docent [illegible] positas in Angelo de re futura nec per illas cognoscere res futuras [illegible] [illegible] aliquam diversa tempora: non [illegible] [illegible] [illegible] illas [illegible] namque ad hoc ut

species causent naturalem cognitionem obiecti: [illegible] neque cognoscere certo naturaliter futura in se ipsis antequam existant.

2° neque potest eiusmodi futura cognoscere in libera voluntate aut in libera visione Dei. Non in volutione Dei in actu 2°, q. haec non potuit inferri aliquo cum maior uis libertate creatura; non in volitione Dei: q. [illegible] infra, a posteriori aliquo libero creato, potuisse q. [illegible] [illegible] ea in Dei volitione non est naturaliter cognoscibilis ab Angelo: et nec aliquo [illegible] [illegible] omnium Dei. 3° neque potest ita cognoscere in libera voluntate creata in actu 1°: q. [illegible] libera [illegible] quae in actu 1° [illegible], [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] potuisse [illegible]

[illegible] [illegible] non [illegible] esse de fide eiusmodi futura non posse certo naturaliter sciri in libera voluntate aut volitione Dei [illegible] quatenus ab illa pendent, et ex neque in libera voluntate creata. Ita [illegible] [illegible] [illegible] [illegible] [illegible]

ubi 6.a n. 13 et 16. Addo, et ee de fide, illa non
poe ita certo et natr. cogni in se ipsi. Et ro est q
si probabile falsu ee pot, quā lib. cogni in se ipsi
certo et natr. n. eet de fide n. poe certo natr. cogni
in eo ipso, qd de fide sit. pro ista natura a rte
probata neqiuimus quā libet certo pale cogni quej
pro uti docmat. quatter usq. facti: dent ee vera
tos probos sub illa ptate, et ipso dant ee vera
ipse: nec sit cognita in causis, neq in se ipsis, qui
pae ej cognit rei in se sit prior eo, qui pae cogn
cognit eu in causa: Et sic natr. Angli sicut ta
cita a parte dicet ea denaq illius.

Dices 1. rog. qua non probauimus quā lib. non
poe certe natr. cogni ab Ango p spes illi infusas a Deo
in spus sui creatis, n. ee certu, sed mere probabile, et mul-
to magis contra nra ppria. Ideo q probabile relinq. Angu
p spes a Deo infusas poe quā lib. certo et natr
cognere quid n. e de fide. Deo, b. l. stare poss
qd. ro. natis, qua ex aliqua scto, sit mere pro-
babilis et in scto sit de fide. Sic mere probatess
ut ex assignantes dicamus, aliud ex ipsa di-
uinitati sit filius, et 3.a n. sit filius, licet de fide
sit, 2.a ee filiy, et n. 3.a.

Dices 2. qd. lz admittamus Angu p spes
infusas a Deo n. poe cognere infinite quā lib.
rae qd. ad infinitos regnatr certa, ut hic et nunc
ut hic et nunc poitr p infinitos cognos, ut ples di-
cunt: n. tn e. Cur negetr Angu p spes sibi natr
infusas a Deo poe natr cognere quā lib. sine
ta cogno sit infima, siue mere abstima: in
q. Deus poit infundere natr Ango spes ad cognos
abstractiuas politice aut iustitiae, cur n. poterit natr in-
fundere spes ad cognos abstractiuas generationis.

aus libi. Ideo, pr. libis aus lib. e obj. nouj: quiaq;
v. a obj talis aus. ee obj. alt. lib.: et ideo ad cogn.
illius obti potest Deus infund. natr. Ang. spes: q. cog.
no obti natij n. excedit debj. sol. cognit. Angi: ad cog.
nj v. ipius obti libi n. pot. Deus nalr infundere Ang.
spes impstas: q. cogn. obti libi excedit ee debj. sol.
cognit. Angi, ut dicat ex authorit. S. Th., quj spla
probavimus, nullq Ang. pot. natr cognoscere futura lib. et
Ideo futura lib. s. obj improport. nu intellect. Angelis.
Ois 2. Angy pot. conjecturalr cognoscere futura
lib. futur. Ita D. Thol. hic q. 57. art. 3. §. 3 parte. Et
ro est, q. a spectata complexione cuiusque lib. si
corpea sit in homo et aliis ab Ang. dumxinb. ad
diutina exspia, quae longo temp. observavit. Angs
q. in futuris eventib. soleat, ut plurim, devenire
recte poterit Angus utendo ea rerum exspia, eo quo ma-
no acumine sui intellus, quo nat. rerum et penetrat,
potent. cijcere, q. probabiliq in tali casu sit eventu-
rū. Et ideo ut ingt Damasc. lib. 2. fid. orth. c. 4 di-
cunt Daemones quid ea, quae longe futura sunt, expiriam.
tes, quae contingit conjicientes, unde et saepe quiq mentiunt
Ois 3. Angy pot. natr certo cognoscere futura
natūa in suis causis natijs, et quatus durarint na-
tūa ad producendos effus, et sic in certo tpore coniunctio et
..... cogno Angus natio durit Angy: et in coniunct.
terminis planetar. cū altero, quj causet natio pluviam
vel ventos, pot Angus prd. mta nascentes pluvias vel ven-
tos: q. Angus cognosc. natlr causas natio cās, cognoscit
certo et natlr ea cū qq natio quae sunt dncs: porro ...
..... ut futura effus cognosc. certo et natr. futura illius
seu effus natio ex ipsi proximus, si in se sit actu
continens talis effus.

Et hinc est in una eadem causa non possit Angelus
certo cognoscere: quia unica est illius causae non necessit-
ratio, eius tali effectui; in diversis eadem causa non potest non
cognoscere effectum futurum, eius talis diversis connectitur eadem tali
effectui necessario.

Obiectio 1. Obseruabit: quod si diversis causa necessaria impe-
dibilis sit naturaliter ab aliqua voluntate, non poterit Angelus in tali
causa diversis cognoscere naturaliter et certo effectum necessario futurum
ex ipsis, eius non possit certo cognoscere talis diversis certo futurum
esse; eo quod eius futuritio non dependeat a [illegible] et voluntate libera
quae non est naturaliter et certo cognoscibilis ab Angelo. Nego quia non poterit
naturaliter et certo cognoscere effectum futurum esse ante omnes diversitates
causas, poterit in causa et naturaliter cognoscere illum effectum futurum esse
adiunctis ex tali diversis, hoc est, esse necessario futurum, si ea diversitas
causa ponatur.

Obseruabis 2. quod si talis diversis causa necessaria non
sit naturaliter impedibilis ab aliqua voluntate libera est Deus, quam
non est impeditus diversis planetarum causantium ventos, nives
pluvias et similia: nam Deus nec eius diversitatem nec effectum illius
naturaliter impedire potest. [illegible] impedibilis sit naturaliter ab aliqua
voluntate libera quando a Deo impediri potest [illegible] diversis
planetarum seu effectus illius, non Angelus poterit naturaliter et
certo certitudine physica et non metaphysica cognoscere effectum ab esse
futurum ex talibus causis. Et non obstat: quia ea certitudine
cognoscit Angelus futurum esse effectum [illegible], qua nouit futurum esse
diversis omnium causarum naturalium [illegible], illum non esse impediendum
in sua operatione, et si cognoscit naturaliter et certo certitudine physica
et non metaphysica futurum esse diversitatem talium causarum, et eum non esse impedi-
endum in sua operatione, naturaliter et certo cognoscet certitudine
physica et non metaphysica futurum esse effectum talium causarum.

Dico 4. Angelus non cognoscit certo in causis naturalibus futura
quae solum [illegible] effectum futurum in [illegible], seu quoad [illegible]
illius [illegible] quoad [illegible] illius. Est contra metaphysicos.

tradidimus ad probandum, quod natura non a se, sed ab alio determinatur quoad individuum. Et illa est: quia haec natura ex gratia terminata adhuc cum omnibus requisitis ad operandum et producendum alterum terminum non potius connectitur cum termino A, quam cum termino B: ergo etiam haec natura cum omnibus requisitis ad operandum non potest cognoscere terminum ipsius naturae in individuo.

Opinio S. Thomae: Angelum non cognoscere in se ipso futura naturaliter neque quoad existentiam neque quoad essentiam. Et ratio est: quia haec cognitio omnino non decet Angelo: nam eiusmodi cognitio est propria Dei veritatis quae intellectum simpliciter perficit, et ut talis praedicatur a Sacra Scriptura, et a Patribus passim, docetque est de Fide Suarez lib. 2. cap. 20. n. 2. rationem paritatis et contrariae ibidem affert. Et n. 11. admittit, et bene, Angelum non naturaliter posse cognoscere futura in se ipsis et Deum, quod scientiam intuitivam illa cognovisse: quia eiusmodi cognitio potest cogere aperire et futura, non tamen et ex defectu hoc non soli Deo dictum est proprium, et ut tale ab ecclesia laudari.

Ad 80. ... cap. 6. 2. in fol. 1. arg. 3. ad 1. ...

5.o ad maius argumentum dicere, quod licet Angelus de facto non possit cognoscere naturaliter futura, possibilis tamen est Angelus, qui possit eadem naturaliter cognoscere, quod videtur adversarii toti vera Suarez cap. 1. ... quia si possibilis est Angelus, qui possit cognoscere naturaliter futura: ergo non est de fide, nullam creaturam posse illa cognoscere naturaliter. ═══ V. ... cognoscere naturaliter futura non est proprium Dei. M. quia est proprium Dei, nulli creaturae competere potest, saltem naturaliter. Retorqueo ad 1.um quia etiam si possibilis sit Angelus, qui possit naturaliter cognoscere futura, tamen de fide est illa non posse cognoscere Angelum de facto; sicut licet de fide sit, non remitti peccatum mortale actuale sine dispositione poenitentiae, adhuc de possibili potest peccatum mortale remitti absque illa per solam donationem contricam. Retorqueo ad 2.um solum esse proprium Dei cognoscere futura per connexionem ad debitum talis cognitionis, ut constat ex 3.o innato. Alter Angelus, licet posset naturaliter, et absque miraculo, in ea providentia cognoscere futura; illa tamen cognoscere non esset ipsi debitum.

Caput 3.um

De cognitione præteritorum

P. Suarez l. 2. de Ang. c. 12. n. 5. cum D. Thoma, Cumel, Desantio, et com. censet, eodem modo discurrendum esse de cognitione futurorum atque de cognitione præteritorum, quæ nullum in mundo vestigium sui reliquerunt, ac proinde censet, tam non posse Angelum natur. certo et intuitive et in se cognoscere præteritos liberos ... modo dicto quam non posse cognoscere futura libera: indicat enim eiusmodi cognoscere ea præterita libera esse proprium divinitatis ac proinde eis non posse Angelo competere. Affertque pro hac sua illud locum Isaiæ c. 41. v. 22. ubi videtur insinuari, quam proprium esse Dei cognitionem futurorum quam præteritorum. Ad hic locum ... et ambos explicare intio c. praeced. ... Suar. ...

P. ... Sie ... l. 3. ... P. Vazq. 1 p. d. 208. ... indicat, Angelum posse natur. et certo intuitive et in se cognoscere eiusmodi præterita, et si illa numquam cognoverit, dummodo habeat species illorum, casu quo species nanciscatur; ac proinde concedunt, quod si Angelus de novo crearetur a Deo et illi infunderentur species rerum præteritarum a initio mundi ea certe ... certo et in se cognosceret Angelus.

Hæc ... sa mihi ... Etsi ... P. Suar. valde ... Porro illum destruendo unum ex potissimis fundamentis P. Suar: Si Angelus habita specie impressa rerum futurarum posset cognoscere futura in se ipsis, ... Angelus habita specie impressa rerum præteritarum, quas numquam novit, posset cognoscere easdem in se ipsis: sed Angelus habita specie futurorum, posset cognoscere futura in se ipsis: ergo habita ea specie præteritorum, quæ numquam novit, poterit eadem libere ... ergo ... Si Angelo de novo creato infunderentur species præteritorum ut talium, etiam quæ numquam novit, ea Angelus in se ipsis cognosceret, ut Vazq. et ... docent. Cons.

bonu in illaz dec adm à P. Suar. q. sumit, ting. m anti
ad probandi, Ang. eg si heat spes dotenirry n pot cogn.
creatura in se ipsis, quy nung n noverit, q eg si heat spes
creaturu, n pot creatura cognoscere in se ipsis: m utrumq eadg
est ro, ut late p bar ibi an 6.

p. Obo. 2a. Ang. qa Xptu P. d spes creatury, quas
heat, pot cognoscere, de d D. cognit creata, q. illis sibi ingenita
in se ipsis. p Angus habita creatury spe poterit cogn.
creata in se ipsis. Ant. G. Cor ipso P. Suar eo lib. 2.
c. p. n. 11. ubi admit, Xptu D. p p. ij infusas cogn.
creata iting. as in se ipsis n a poet illa cogn. in se ipsis
m. p spes eorg, seu spe eorg habita: si Xptu D. p
spes, Cla Obo. seg Cons: qa n e mar ro cur Xptus D.
habita spe creatury poss p illa cogn. creata iting, a minor Angus
poss illa cogn. si creatury spes heat, d Xptus habita spe cre-
atury pot creata cogn. p eo Angus.

Admis P. Suar. loco cit. tota discursu, si loquamur
de creata ex spec. nalib, aut indebitis Cons. in Xpto
D; m ut ibi docet, utq Angus poet creata iting. recognoscere
p gram (hoc est, p spes et cogns nalem ipsis indebitas)
seu p nam (hoc est, p cogns et spes ipsis natr debitas)
m a vero, cogns creatury ee ipsis indebitg natr. Onatr
tri pot ab illis habeni.

Contra e meo iudicio efficaci: m ratus e Xpi
D et Angs indebita nale creata creatury in se ipsis, quia
sit ipsis indebitg spes creatury, quy si erpui natvg e debitg
cogns hendg. Et ideo e ail et Angs indebita visio beata
quamus ipsis e indebitg lumen glie, alia ne rpsia naiia
ad eg visionig hendg: m si tale lumen tatia qua
rpsia cent ail et Angs debita natr, ipia eg visio beata
debita ret eg natr: pt sib si Xpto aut Angs debita e-
rent creatury spes Xptus, et Angus natr poent cogn.
seu videre creata in se ipsis. Contra opp. dicti nec

video, ullg. [illegible] disparitas assignari vie. Modo sic
q. ex mo potuit Angeli Cidy dic de [illegible] cogn.
[illegible], quomodo pot. here [illegible] illory, [illegible] Cnalr. tm.
illa poterit cogn. si Cnalr. [illegible] here pot. eory [illegible] nali
ad, si natr. pot. tales [illegible] here.

Vn tandem deduco [illegible] Coni, que ex dictis legit
[illegible] q. Angeli bita [illegible] futurorum (sive eas heat natr. sive
Cnatr.), pot. cogn. [illegible] in se ipsis: que Coa erat
[illegible] mea nai diximus. Ex qua [illegible] cum maiore in
illa posita, recte inferebam, ibi, q.d Angeli bita [illegible]
[illegible], poterit illa in se ipsis cognoscere, etsi illa numquam
antea cognoverit; q.d erat [illegible] [illegible] hoc [illegible]
[illegible] [illegible] mea voe facta ex ipsis ejus [illegible] [illegible]
Suar.

Ex qq [illegible] [illegible] [illegible] ex [illegible] Suar. [illegible] n. dare
[illegible] Ango here natr. ex sibi occreatas spes futurorum
q. bis distinguntur, que successe temporis natr. cognoscere pot.
ut ex [illegible] [illegible] Suar. lib. 2. c. 6 n. 14. Ve
dixi [illegible], illos here natr. omnes futurorum distinguit in se
ipsis, antequam sint: n. ut. [illegible] mea, ex mo pot. Ango
cogn. [illegible] in se ipsis, quomodo pot. here spes eory: [illegible]
si natr. pot. here spes eory, natr. pot. illa cogn. in se
ipsis. [illegible] [illegible] dico de [illegible], quorum spes si natr.
here pot., natr. ea poterit cogn.

[illegible] [illegible] Suar. [illegible], que het in citato cap.
n. 23 in [illegible] c. [illegible] n. 13, et [illegible] alias; q.d etsi [illegible] Ango
heat natr. spes futurorum sibi occreatas, n. tn. pot. illa in se
ipsis, et intuitive cogn. antequam sint, q.a [illegible] rei est re
[illegible] [illegible] in re ipsa intuitive videatur. [illegible] antequam res
[illegible] [illegible] n. attuat [illegible] eas [illegible] [illegible] intueri, aut vide
re [illegible] in se ipsis. [illegible] [illegible] [illegible]: q.a [illegible] [illegible] [illegible]
[illegible] [illegible] et spem, et Angeli [illegible] [illegible] et spem
[illegible] [illegible] [illegible] [illegible] pot. cogn. et intueri in se ipsis

futura: quia si existentia rei non est requisitum necessarium ut res in se ipsa et intuitive cognoscatur, sed ratio cur Angelus per species connaturales sibi creatas non potest futura in se ipsis, et intuitive cognoscere non est quia existentia actualis rei sit requisitum necessarium ad eius cognitionem.

Nec dici potest ratione, magnam disparitatem dari in specie et cognitione naturali, de qua loquitur aduersarius, atque in cognitione et specie naturali, de qua loquitur contrarius; quia illa est species et cognitio supernaturalis, haec naturalis. Ideo quia diuersitas supernaturalitatis et naturalitatis solum provenit ad nos entitatis, non ad nos representationis speciei, a qua provenit, quod res representetur, sed non representetur ut futura, et quod quod potest cognosci, sed non cognoscitur ut futura. Ergo ea disparitas non est ad rem. Ideo quia ea diuersitas solum probat eam speciem et cognitionem supernaturalem Christi non esse debitam Angelo, non vero probat ut antea dicebamus, quod si Deus potest de impossibili esse debita naturaliter Angelo species naturalis, quae representaret futura. Sicut ea representat species supernaturalis animae Christi, non potest Angelus per illam naturaliter cognoscere in se ipsis futura, etiam si futura non existerent: sicut ea potest cognoscere anima Christi per speciem supernaturalem etiam si futura non existant; unde non probatur existentia rei esse requisitum necessarium ut res cognoscatur in se ipsa, et intuitive.

Et dicere ex illis, quae diximus Controversia Tertia huius tractatus, cap. 2. in responsione ad 4. 3. argumentum, et 13. Sicut enim ibi probauimus posse dari cognitionem intuitiuam rei absque actuali existentia illius, quod latius probant exempla Christi; hic a cap. 1. §. 2. et 3. quia existentia rei non est requisitum necessarium ut res cognoscatur in se ipsa, et intuitive, dummodo species illius sit intuitiva representans per rem, ut existentem. Sed Deus.

Ad 2. Suarez eo numero 13. citato cap. 11. quod licet per eam speciem, quodcumque rei futurae, quam Angelus a tempore suae creationis habet, possit Angelus cognoscere in se ipsa saltem intuitive et actualiter, quando ea existit, attamen non potest illam in se et intuitive cognoscere quando non existit, eo, quod talis species solum potest representare rem ut est in se ipsa intuitive (quae est representatio rei ut est in se) quae solum potest illam representare in se, ut

poste si illa in se et intrinsece sit possibilis; et ut existens, si illa in se, et intrinsece sit existens. Dicendum est rem esse possibilem: quia res per sua praedicata intrinseca sic est; non existens autem est per [illegible] seu existentiam sibi intrinsecam: illa species, qua rem in statu possibilitatis repraesentabat ut possibilem, in statu autem existentiae repraesentabit illam sub autem existens. Est nunquam repraesentabit illam ut futuram adhuc post quam futura est, eo, quod status futuri (Cajetanus, quod futuro addit) supponit mera possibilitas non est aliqua [illegible] intrinseca ipsi rei futurae, sed est solo quaedam habitudo, et extrinsece extrinsecus ad illam; quae habitudo cum non pertineat ad rem ut est in se et intrinsece, ideo non repraesentat ea per dictam speciem, neque haec potest derivare intellectum ad cognoscendam rem futuram sub eo statu futuri.

Sed haec ratio ex libro de Cajetano mihi displicet; tum quia cognitio, qua Angelus cognosceret per speciem suam rem aliquam ut mere possibilem antequam existeret non repraesentaret illam ut autem existentem per hoc ipse, quod res existeret absque ulla omnino mutatione ex parte cognitionis: ergo similiter nec species impressa, per quam Angelus cognosceret rem ut mere possibilem antequam existeret, non repraesentaret illam ut autem existentem per hoc ipse, quod res existeret absque ulla omnino mutatione ex parte speciei: ergo species non est indifferens ad repraesentandum rem sub mere possibile, et ut autem existentem modo explicato a Suarez. Tum ergo 1. quia cognitio, qua Angelus cognosceret per repraesentationem speciei suae ut potentem habere albedinem, et aliter species ad amorem, non repraesentaret illum ut autem album et autem amantem per hoc ipse, quod autem fieret albus et amans: ergo similiter. Probatur 2. quia alioquin non potest dari cognitio qua [illegible] abstrahat a rem autem existentem qua esse omnino [illegible] constat ex dictis a nobis [illegible] 4. de [illegible] a 3. [illegible] acquirit 2. et deinde 3. in fol. 4. 86.

Ratio quae non magis est de essentia speciei [illegible]

intuitive et intuitivam; Cum de essentia speciei intellectualis intuitive et intuitivam, nec discrimen potest assignari quoad hoc: sed de essentia speciei visualis, quae intuitiva est, ita est esse intuitivam, ut ipsa semper repraesentet rem ut existentem, et si absente re, non operatur: ergo similiter. Confirmatur exemplo communiter hic adducto sub. 2. et ex ipso Suarez, quia certe, quod si Deus conservaret sive naturaliter, sive praeternaturaliter in oculis speciem de albedine, et albedinem destrueret eamdem omnis visio albedinis produceret ea species: in natura tales species repraesentaret existentem rem, et albedinem ut existentem: ergo. Vide, quae ad hoc ipsum dicta sunt a nobis Ca. disp. 2. 2. a § 3 et seqq.

Dices 3ª: quia si status existentis non est status pertinens ad futurum, ipsum ut est in se, sed solum ad causas ipsius, Deus non potest cognoscere futura ut futura sunt in se ipsis, sed solum in causis neque Angelus per speciem infusam potest illa in se cognoscere quae non potest cognoscere in futuris ipsis existentibus, quia in ipsis non reperit, sed solo in causis, ita certum est, Deus potest cognoscere futura in se ipsis et Angelus per speciem infusam potest illa in se ipsis cognoscere, ut docet Suarez: ergo ille status existentis est status pertinens ad ipsum futurum ut est in se. Respondeo negando sequelam: Angelus habet speciem quae representet indifferenter se habens ad repraesentandum rem ut est in se quando existit: et illa repraesentat ut existentem potentia, quando mere potentia est, et ut existentem quando existens est, sed illa repraesentabit ut futura, quando futura est, et ut praeterita quando praeterita est: et si vero dentur Angeli species de futuris et praeteritis, ex quibus nunquam antea cognovit per talem speciem cognoscit Angelus in se ipsis ... futura ...

Respondeo secundo, etiam Angelum non habere species de futuris et praeteritis, ut sunt in se, sed dari species cognoscentes futura ut futura, et praeterita ut praeterita sunt. Ex his species ... qualis admittuntur a Patre Suarez. Ex quo de fide sit, Angelum non cognoscere futura in se ipsis, sed merito tamen non habere species futurorum neque quales admittit Pater Suarez.

in Christi, et clare [illegible] mens est ipso et rei [illegible]

neque qualiter admisit cum aliquo in ordine ad scientiam

infusam, sive cum exaltatione ad reparandum spiritualia et

fatalia. Et sic non est de fide Christi non esse cognitionem

absolutam in se ipsis. Sed contra, quia per cognitionem inferiorem

et intuitivam certam, saltem quas antiqui cognoverunt, quae quae

non perierunt: nam ex ea cognitione, qua novit Christus ut spiritus

sanctus heri tenebatur, generata est in Angelo species

illius quam tenebant: ideo illius cognitio intuitiva de eius

obiecto et existit. Et postea ipse habet cognitionem de tali

obiecto et existit. Et cognitio de obiecto et existens est

per speciem illius et cognitio intuitiva in se existentis

ut talis: quod Angelus potest per speciem cognoscere existentia

ut talia. Et hanc rationem late probat, et tenet a D. Thom. 3. Com.

Sed contra illa: quia cognitio illa et similis est alia

qua Angelus cognovit Christum, quia in instanti existebat

et non est, et nunc novit in instanti B. et dicit existisse

in instanti B. generat in Angelo speciem sui quoad

reparationem, non omnis cognitio relinquat speciem sui in intellectu

Angeli, quia illa cognitio est intuitiva existentis: quae est

intuitiva non existentis post illius existentiam, in quo existendo

abstrahit: sed generat in intellectu Angeli species infusas talis

existentiae ante quam per illas nondum postea Angelus cognoscere

Christum in existentia intuitive et in se ipso. Sed instantia quod

in cognitione divinorum decretorum sit species Dei, quae nullis

creaturis competere potest naturaliter, cognoscere existentiam et de

obiecto, species Dei, quae omnino competere potest, sed

ideo relinquit cognitionem Dei, et obiecti illius, et quia generata

in ea cognitione existit.

Cap. 43

De cognitione Possibilium.

Dicebat nunc Cap. praecedens de cognitione et

aut Serg nat. rerum poliu ordini nalis. Q in ea rogatur: R. Ang. poi natur, cognoscere oes res quales ordis nalis hic. ordo nalis dirige ab ord. E. ut recte adverte P. Suar. hic lib. 2. C. 13. n. 1.

Q ad potius qst. decisiones supposito tmn receptum ab oibus, Angelus indirecte mante, seu tmn in mo poe natr cognoscere pla pure polia, que nunqm existent in seriis de facto existib., p. sciam, que dici soler abstiua, cnotatiua. Abstiua, q abstrahit ab exista rei poli. cnotatiua, eo qd cognatr in obliquo, et tmn cnotatur rei existi in qua uti in mo cognita. Ita eo Coi Arr. hic d. 9. n. 29.

Or q Angus intuitiue et cprehensiue cognoscit suam essentiam. L. orbly alterius Angi inferioris, aut etiam hominis, cognit. ego. pot. here aum odii Dei, que nunqm eliciet q a nunqm extiturus est. Et sila cognoscere in se polia pla pecta, que nunqm extitura si, et si de altis. d. t. non e cogn. p. Serg. cnotatiua abstiua pure polia pla in seriis de facto existib.

D. potius. a dubitas huius Cap. est. D. Angeli nalr. p. Serg. abstiua, qd tmq pot cognosce directe, seu immediate, et in se ipsis oia predicta polia.

In qnes. q. 1. Ja e D. is Vazquez t. p. d. 208. cap. 4. infine, ubi Anglo nat eam sciam immatam, et directam poliuum, ut illi accedat sciam plurium poliuum matam, et indirectam, de qua locuti sumus supposito precedenti. Pbat 1. q a res poles sunt infinita: q. n pot. Angelus eas cognoscere scibo gene scia: q. nullam: q nulla e mar ror, cur unam potius, qm aliam cognoscat. Pbat 2. q a Angus nullum sit prium. nale, unde possit singula talium rerum poliuum cognoscere: q. &c.

2a Ja accedit Ango eam sciam oium rerum poliuum, sciam, inquam, n in aud. D., sed in au N., quatus acc-

dis Ango. potm in actu 1°. completam, sive per species impressas, sive per aliquid aliud illis aequivalens in ordine ad cognoscendas res sibi possibiles. Unde consequenter concedunt posse Angelum naturaliter dividere, saltem cognoscere per scientiam quidditativam abstractivam omnes res possibiles. Sed inter Doctores huius sententiae magnum discrimen intercedit. Nam alij ut Enriquez, qui species ex nomine non cognoscit in Angelo, ponit in illo habitum scientialem concreatum Angelo, cuius adiutor Angelus sufficient in actu 1°. in ordine ad cognoscendum aliqua possibilia. Ita habet quodlib. 5. q. 14. Lit. R. Sed sanè hic habitus non daretur nisi distingueretur ab specie quadam ulteriori repraesentativa obiectorum possibilium, ut observavit Suarez ubi supra n. 5. — Alij vero, qui intellectum completum constituunt absque ulla specie, ac ipse superfluo, et superaddito ipsi in ordine ad obiecta cognoscenda, eam scientiam aut virtute naturalis cognitivam obiectorum possibilium. Concedunt Angelo per solam potentiam intuitivam Angeli, absque ullo habitu scientiali, et superaddita specie impressa, ut videre est apud Suar. n. 3. — Alij demum apud eundem Suar. n. 8. eam scientiam, eam ve potentiam completam cognitivam obiectorum possibilium concedunt Angelo per species impressas repraesentativas obiectorum eorum, sive illae species sint plures, sive unica, habet ubi ipsissima obiectorum: docent enim isti, eiusmodi species esse Angelo debitas, ac proinde esse illi concreatas, et infusas à primo suae creationis.

§ 3a. Ex magis confirmata iam est, quod scientia Angelo separata [illegible]ano, et directè solas species de rebus singularibus aliquando futuris in hac providentia, et consequenter de speciebus, et generibus in ipsis contentis. Unde consequenter ideo concedunt Angelo scientiam quidditativam scilicet, et abstractivam rerum possibilium huius quidditatis. Ita P. Suar. ex D. Thoma, et ibi vers. ex cap. D. Thom. hic art. 6. 4. n. 18. Ubi sciendum, has species, tamen quae solius scientiae competere Angelo [illegible] a Jam habet [illegible], non utrumque de ex dono. sup. n. 99. P. Arr. non [illegible] assentitur de n. 37. Ubi docet, probabile esse eiusmodi species et speciem solius sine minus quidditatis, sive alterius non esse Angelo debitas, non solum 23. Collectorum species, de [illegible] nulla istarum debitae, et oes illi natae, et absque [illegible] Angelo dari possunt more accidentium naturalium.

Nos autem quod [illegible] Henriquez, [illegible], et alios [illegible] dicamus, necessarias esse species obiecti absentis [illegible], non [illegible] ostensi ad cogn-

qddivq et bonitq ipsius, ut cstat ex d. 1. huius n.4. 6 82.
et 3. Dicimus 1.° in pti mã: Angus p spes innatas, et
qdditivas rerq natiq pot cogn.re natã res mere poles, Scia Sti
abstivã, et qddivã. Pr a° catur Angus n poet natr cog-
nere mere polia p tales spes, si q tales spes n sent in
sua Entite nales; 2° q Deus n poet eas natr pducere
b qa in Angõ n daretr Capacitas receptiua earq. 3° q eum-
mi polia careret Extã: horq d nib dstat. m 1.°
eummi spes rerq mere natiq Entitue nales st. 2.° Deus eas
natr pducere pot, nec aliqd huic nali pductni dstat. 3.°
Angus est Capx earq, et n so rerq natiq poliq huius pnidi,
et eq alterius. 4.° q Extã rerq n est nazã ad trandq
cognq qddivq ipsarq, ut pt in Scia simplis Intellis Dei
irata ad mere polia, et in Scia Angi irata ad futuras,
et potentia, de qq Pa. Et ro st: q eq ea cogno n sit cog-
no Exte ipsoq, st earq et qdditis, ad mere trandq cognq
ut b Extq et qdditq so requirunt qddivq es erg, n Extq
ut b Arg ubi Pa n° 29. qd a pdocuerat n° 26.
Et Scia= Et sane, ro Secta pbat, n so poe Angus
cogn.re natr p eummi spes, eo quo poe Deus res res, polis
huius pnidi, st eq res res, nales oi pnidi. Ita Arr n° 29.
Rd dicitas, mi re pot. C° Angus bene poet sub natr
seu aliq innatas spes oiq rerq natiq poliq oi pnidi, ut
docent aliq ON N C. an so diuie, oi subdiunctis. 6. Ad
[illegible] diff; ut ream.
Dico 2.° Nobis est Angus, q beat natr spes oiq
rerq poliq natiq cuiuscq pnidi, et polis e Angus, q n
poe natr eas oi spes, bene sub dtio subdiuinitio. Pr
q Errori nullae horq Angorq ulla rep n apparet. Cuiq a p
Angus de Potentia, nulla parte pot a nobis deciri
q nulla ro appet pp ultra, ut [illegible]
r [illegible] V. art 3.
O. Dices: si Angus poet bene sub spes eum

7.
18

rerum possibilium possent, here autem infinitas species sunt, ut ostendimus; ergo infinita obiecta ... Angelus autem cognoscit ... Ad ... infinitas res possibiles possit per speciem numero finitas repraesentari; in una species ... Angeli potest repraesentare infinita in aliquo genere, vel specie. Et sic ... species ... possint repraesentare omnia possibilia naturalia.

Ob. 3°. Probabile est, eas species rerum possibilium non ... vel, quod nullum est ... debitum ... cum Angelo creatas. Ita ... ibi num. 31. 1° quia non est ... in Angelo ea exigentia ... ponatur. 2°: quia ... sunt ... et Suarez, Angelus huius speciei ... non datur species possibilium huius speciei; atque Angelus huius speciei non exigit debitum creari in hac specie ... potiusque in alia: quia non exigit debitum species rerum possibilium huius speciei, potiusque alterius: ergo ... eas non deberi debitum Angelo. 3°: quia ex eo, quod Angelus sit capax omnium earum specierum, non infertur, eas omnes deberi Angelo, aut aliquas earum debitum: sicut ex eo, quod materia prima sit capax omnium formarum substantialium, non infertur, eas omnes, aut aliquas earum debitum deberi materiae primae.

Addo, quod ...

Ambo dicta mea, Angelo non debentur species omnium rerum possibilium, imo nec alicuius earum debitum, nisi forte ex suppositione, quod Angelus sit intra sphaeram activitatis ... ergo a fortiori non debentur Angelo omnes aut aliqua saltem debitum species rerum possibilium, sive huius, sive alterius speciei. Dico ... quod licet omnia possibilia naturalia sint scibilia ab Angelo, non tamen sunt scibilia ex debito Angeli, quasi Angelo debeatur scientia omnium eorum. Neque ... esse scibilia ... quia Angelus habeat ... et species ad eorum cognitionem, sed ... ratione, eo, quod in Angelo detur potentia ad ea cognoscenda, non tamen ... completa species.

Hinc facile patet ad ... ad ... respondeo ... licet non ex debito, posset tamen naturaliter ... sua industria cognoscere omnia possibilia naturalia. ... huius dicta et in eo nulla datur ... Ad 2um patet ... naturale, quod Angelus habet ad cognoscendas potius has creaturas possibiles, quam alias, vel speciem earum; ... ad ... species

harum potius creare, quam aliarum, supposito quod Angelus nullam determinate petat, ex voluntate Dei influentis, potuit istas species quam alias, et determinari ad hoc ut corpus humanum habeat potius hanc eius dotem, quam aliam, ex voluntate Dei, a qua provenit quod potius haec quam alia anima producta sit in hoc, quam in illo corpore.

Aliae solutiones, quae possent contra utriusque doctrinae solvi, facile a quovis solventur ex datis principiis. Impugnationes vero S. Thomae quae efficaciores sint, videri possunt apud P. Suarez et Aversa loc. cit. Breviter tamen impugnatur, quia intellectus Angeli per suam subtilitatem aequivalet, ex mente S. Thomae, iuncto ex parte Angeli et speciebus ordinatis in ordine ad cognitionem istarum; dicitur Angelus cum speciebus de possibilibus cognoscere potest ... sicut constat ex mox dicto ... intellectus Angeli, ut a S. Thoma dicitur, potest ... cognoscere possibilia, ... quae eorum habere.

Cap. 53.

An Angelus cognoscat secreta cordis?

Ad pondus huius resolutionis supponendo aliqua ..., quaestionem istam non procedere de cognitione actuum phantasiae, et appetitus: in de his conveniunt theologi cum D. August. et aliis apud P. Suarez lib. 2. de Ang. c. 21. ... eos posse in se, et intuitive quoad totam entitatem eorum cognosci ab Angelo, etiam si eis lateant moralitates, quas habent ab actibus internis voluntatis. Ratio est, quia illi actus materiales, et ex natura sua materiales sunt, et a suis potentiis eliciuntur, et ita per se non sunt actus morales, neque ad rationem rationis ut talis pertinent, et ideo non sunt per se occulti, nec de illis testimonium ... loquuntur.

2.º quaestionem istam praecipue non procedere de actibus intellectus, de quibus Angelus ... postea, ... de actibus voluntatis, qui tamen proprie dicuntur secreta cordis.

3, positis 3 quaestiones procedere de actibus liberis, et de naturis aliquid dicere. 4ᵒ quaestio non procedere de cognitione probabili, et coniecturali actuum voluntatis, sed de cognitione certa et infallibili. Certum est Demones ex effectibus externis, et sensibilibus posse coniectare secreta cordis, voluntatis et actus: imo cum homines eos saepe coniectare possint, ut experientia testatur, a fortiori id poterunt Daemones ob maius mentis acumen.

Hac positis dicendum est contra Certum de fide, Angelos non posse naturaliter cognoscere intuitive, et in se cordis secreta, actus et liberos voluntatis humanae. Idem dicendum de actibus liberis voluntatis Angelicae: nam eadem est utriusque ratio, ut probatur Suarez ibi n. 6. Idemque est dicendum utriusque in suos actus liberos. Probatur ex illo Paralipomenon lib. 2. C. 6. ubi tribuitur Deo proprium ipsius

Tract. 3.us

De Voluntate Angeli.

Disp. 1.a

Utrum Angeli habeant voluntatem, et libertatem?

Ubi an se naturaliter ament?

[illegible] Certum e de fide Angelos habere volte naturalem et libere seu liberum arbitrio. Alr. certum e de fide a[illegible] [illegible] [illegible] ac alios [illegible] [illegible] [illegible] volte et libere, [illegible] [illegible] [illegible] [illegible]. Vide, que dixim. [illegible] [illegible] in [illegible] [illegible] Angeli.

[illegible] et Angelum [illegible] libere [illegible] [illegible] [illegible] [illegible] ut divin. de fide [illegible]. In [illegible] e [illegible] [illegible]. Angelum [illegible] [illegible] libere [illegible] [illegible] [illegible] amas [illegible] [illegible] [illegible] se [illegible] [illegible] amat [illegible] [illegible] amas [illegible] bonu [illegible] in [illegible] [illegible] [illegible] in parti, ut [illegible] beatu[illegible] na[illegible].

In [illegible] [illegible] et [illegible] [illegible] [illegible] Angeli se ipsos semp. et naturaliter amare [illegible] [illegible] amore, qui [illegible] dicat ee [illegible] amor, quo se semp. et naturaliter amat, [illegible] [illegible] [illegible] aut [illegible] [illegible] in [illegible] aut [illegible] [illegible] [illegible] [illegible] [illegible] n e [illegible] apud ce. [illegible] in [illegible] [illegible] hoc [illegible] [illegible] [illegible] [illegible]: quas [illegible] videre poteris apud [illegible] [illegible] d. 17. [illegible] [illegible] 9. [illegible] [illegible] [illegible] [illegible] fundantur [illegible] [illegible] [illegible] in [illegible] [illegible] docente Angelos se ipsos semp. et naturaliter cognoscere, [illegible] [illegible] [illegible] [illegible] amore naturali (Angeli, [illegible]) [illegible] cognoscere naturali illius; [illegible] [illegible] [illegible] [illegible] reijcienda e [illegible] [illegible], [illegible] [illegible] d. 4. [illegible] [illegible] [illegible] 3 in [illegible]. [illegible] [illegible] reiecim, [illegible] [illegible] Angelos semp. et naturaliter se ipsos noscere; [illegible] [illegible].

Unde [illegible] [illegible] [illegible] Ferrara et [illegible] [illegible] q. 60. art. 3. [illegible] [illegible] [illegible], Angelos n amare se semp. et naturaliter.

qd extra Deum beatus nullus apetunt ipsi Angeli, ut natura mod. [illegible] in Angelis. Dico 3º. hoc dico: qd Angeli non se cognt semper et naturo, ut [illegible] bono eius. qd neque se amat semper et naturo: neque qd amor est semper et naturo de bitis [illegible] non cognit, quos ad [illegible] dei [illegible]. sic semper et naturo de ta[illegible]

[illegible] qd licet Angeli deamt se semper et naturo nolos [illegible] tudie [illegible], qd deamt se semper et naturo diligere: qd amor non sequitur cogn. speculativa boni, sed practicam, qua intelligit hic et nunc diligendus esse tale bonum [illegible] ex eo, qd in [illegible] pensata semper et naturo cognitione sui non [illegible], debere poni in illo cognitione practica de bonis suis [illegible]: [illegible] Angeli ita sint liberi ut potuerint peccare in 1º sue creationis instante: [illegible] et verior eligitur.

Dubium 2um

Utrum Angeli ita sint liberi, ut potuerint peccare in 1º sue creationis instante?

Cap. 1.um

Proponuntur sententiae, et verior eligitur

Ante [illegible] decimo [illegible] cum [illegible] exaltes, Angelos creatos fuisse in gratia et non in puraa, qq [illegible] an illi se disponerent ad gratiam [illegible] et bonos [illegible] in eo 1º instante [illegible] ad [illegible] ut docet D. Thom. hic q. 63 art. 5. et alij [illegible], [illegible] omnes qui [illegible] an ea gratia fuerit liberaliter infusa illis a Deo ut docet [illegible] et [illegible] [illegible] art. [illegible], et alij aliqui. [illegible] supposita [illegible] apud [illegible] [illegible] non [illegible] de facto [illegible] qd Angeli [illegible] fuerunt [illegible] 1º creationis instante (ut illam [illegible] Angeli ex gratia [illegible] [illegible]) non [illegible] peccare non [illegible]: aliqui [illegible] Angeli [illegible] gratia cum peccato: [illegible] quaestio, [illegible] de [illegible], casu quo Angeli [illegible] gratia fuerint creati etsi maneret [illegible] de [illegible]. Casu, quo gratia de fact[illegible]

Creari Angeli Dñi sui dispositi et meruit in gratia, et non alia
quam hac suppositione et sic rogare possumus: Utrum Angelus
qui operando meruit in instanti suae creationis gratiam potuisset
demeruit male operando peccatum committere? Quaestio supponit,

Prima sententia asserit Angelum in instanti suae creationis
debite peccare non posse. Sumpto instanti primo pro instanti
temporis sive imaginarii sive realis adeo brevi quale
est nostri temporis instans. Ita omnes Thomistae cum D. Thoma hic q. 63 art. 5.
et q. 16 de malo art. 4. quam sequuntur ex nostris Granad. in p. 1.
tract. 13 d. 4. et Arriaga in 1 p. d. 179.

Secunda sententia docet Angelum posse peccare in primo instanti suae
creationis. Defendunt eam Scotus cum Scoto in 2. dist. 5 q. 3. et de 2.
omnes eius discipuli, nec non et plures ex nostris P. Suarez, Vasquez,
Valentia, Hurtado hic d. 17 s. 5. et alii passim.

Placet mihi haec secunda sententia, quam multis probabo. Probatur
primo: quia Angelus in instanti, in quo habet usum rationis, potest peccare; sed
Angelus in primo instanti suae creationis habet, ut docet, usum rationis:
ergo in eo instanti peccare potest. Maior est certa. Minor probatur: quia
Angelus creatus est, et creari non potuit cum plena notitia rerum
[illegible] potuit [illegible] actu, ut quam in eo primo instanti [illegible]
[illegible] et non in [illegible] potuit mereri de [illegible] meritum est
quod sine neque absque usu rationis. Confirmatur ex ipso D. Thoma
[illegible] q. 5. art. 6. ubi docet hominem in primo instanti quo pervenit ad
usum rationis posse peccare est mortaliter: ergo Angelus in instanti in
quo habet usum rationis poterit peccare. Sed quia Angelus in primo instanti
suae creationis, in quo habet usum rationis, potest peccare: ergo Angelus
in eo instanti est primo in quo habet usum rationis potest peccare. Probatur
secundo: quia nihil deest Angelo in illo primo instanti, in quo habet plenum
usum rationis, neque [illegible] neque [illegible] libertas, sine peccare
potest [illegible].

[illegible] deest illi libertas, et quoad specificationem
necessaria ad peccandum, habuit libertatem, et quoad
specificationem et exercitium sufficientem ad merendum ex operando

Dices [illegible] quod [illegible] habet Angelus in eo statu [illegible] necessitatem
illum ad amandum bonum honestum praeceptum, et [illegible] illum
ad amandum bonum delectabile [illegible] a Deo: ergo in
eo statu habitualiter potest Angelus habere libertatem [illegible] cum bonis per-
[illegible] et praeceptis; et non [illegible] libertatem contradictionis in ordine ad aman-
dum et omittendum bonum honestum praeceptum = [illegible] per
[illegible] in eo statu habitualiter potest Angelus habere libertatem contradictionis in
ordine ad amandum bonum honestum [illegible] [illegible] est
ad peccandum: [illegible] Angelus in [illegible] statu habere potest liberam [illegible] ad
peccandum. [illegible]: [illegible] ad [illegible] omnis [illegible]
[illegible] libera [illegible] ad peccandum; [illegible] in ordine
ad [illegible] omnis [illegible] et ad [illegible]
[illegible] ad [illegible] et [illegible] illius [illegible] ad peccandum
[illegible] in [illegible] admittendum [illegible]
[illegible]. [illegible] suppone illius Angeli [illegible] quaerendi [illegible].

Replicabis 2: et dices: Angelus in [illegible] statu non potest habere
libertatem contradictionis cum omnibus [illegible] et [illegible] cum [illegible]
honesti non [illegible] = [illegible] quod [illegible] Angelus merens in [illegible] statu
[illegible] ad [illegible] non habet libertatem contradictionis in ordine ad
[illegible] et omissionem illius: [illegible] merens non potest [illegible] ad [illegible]
non habet libertatem saltem contradictionis [illegible] [illegible] quod [illegible]
[illegible] cur non possit Angelus habere [illegible] libertatem contradictionis cum [illegible]
[illegible], quod ego ab aliquo audivi; [illegible] Angelus
est impeccabilis, [illegible] peccare non potest [illegible] statu: [illegible] quod omnis
[illegible]: [illegible] ideo [illegible] non potest peccare: quia non potest habere
libertatem cum [illegible]: et ideo non potest habere [illegible] libertatem, quia peccare
non potest.

Replicabis 3. [illegible] ad [illegible] libertatem
contradictionis ad merendum [illegible] ad [illegible], et non ad pec-
candum [illegible] illius, ut [illegible] in Christo [illegible]: et ideo [illegible]
[illegible] replica non urgere. [illegible] quod [illegible] ad
[illegible] est [illegible] impeccabili [illegible]
[illegible] peccabili, qualis est Angelus in [illegible]

de 1o inste Chri: Obli: 3. q. in stago delt vi mus
salvandi et [con]pendi libe[rtatem] illius cum impeccabilitate ipsius sua
p[er] inst. qualis in Xpto D. assignari solet: q. [illegible]
neg[at] ut Chri[stu]s gerere [illegible] pecti, et q[uo]d aliqui opi-
-nunt in Xpto Dn libertatem cum impeccabilitate ipsius: nec Chri[sti] est
to, ut Xtus, libera quoad substa[ntiam] ipsi[us] pecti Christi: et
est quoad substa[ntiam] illius: et quod et [illegible] nos [con]ponimus alii
in Xpto Dn libertatem cum ipsius impeccabilitate: ut patuit et regula
nulla est.

Arg[umentu]m [illegible] et dicet cum aliis Chri[sti] in 1o inste
n[on] pote[st] habere [illegible] et lib[erum] usus rationis, ut nos [illegible] sumus,
et ideo in eo inste n[on] pot[est] peccare. Et ad huius e[st] q[uo]d li-
bertas et usus rationis suff[icit] ad peccandum requirit deliberationem et
electionem, que in unico inste dari n[on] pot[est] = D. a. [illegible]
eodem modo requir[itur] deliberatio et electio ad merendum et operandum
et in ea deliberatio et electio dari pot[est] in 1o inste [illegible]
Adverte in [illegible] ad merendum [illegible] ad peccandum
[illegible]: 3. q[uo]d [illegible] et n[on] possumus [illegible] sub [illegible]
Cognitione de liberatio et electio requirunt successos [illegible].
seu in Chri, [illegible] sub cognitione pot[est] [illegible] dimensi

Argumentatio: et dicet Chri[stus] n[on] pot[est] habere suff[icientem] libertatem a[d]
peccandum in 1o inste sue creationis: [illegible] negat in illo habere cognitionem
[illegible] gravi [illegible] applicatus [illegible] Chri[sti] ad peccandum in
ea cognitione dedit a Deo [illegible], et [illegible] ea [illegible]
a Deo, peccare Chri[sti] et ea [illegible] tribueret Deo. [illegible]
[illegible] n[on] est [illegible] ea [illegible] a Deo [illegible]
[illegible] a Deo [illegible] ipsi [illegible] gravi, in quo
nullus e[st] [illegible], et q[uo]d [illegible] ceteri [illegible] dice-
ret Chri[stus] ea cognitione [illegible] gravi [illegible] applicatus [illegible]
[illegible] ad peccandum in [illegible] in quo [illegible] pecca[illegible]
[illegible] cognitione [illegible] a Deo, et Chri[sti] tribuendum [illegible]
[illegible] in [illegible] inste.

Obli: 3. q[uo]d [illegible] ex [illegible] applicari [illegible]

actus ad peccandum homini physica, quae dicitur ab Deo infunderetur: et in peccato ... non tribueretur Deo

... neque tribueretur Deo peccatum. habebant ... ea ... proprium applicatur voluntatis hominis ad peccandum. Dico 3.

quod illud peccatum non deberet Deo tribui ... hoc, quod a Deo infunderetur applicatio voluntatis hominis ad peccandum, in ... nos ... collata: neque deberet Deo tribui etiam quod peccatum illud ... hominis ... non est peccatum originale ... et in non tribuitur Deo ... nullo ... deberet illud peccatum tribui Deo applicanti ... hominis ad peccandum. ... nostra sententia destruendo ... D. Thomae et suarum pro ... opposita.

Cap. 23

Probatur 2° nostra sententia destruendo potissimam D. Thomae, et suarum pro parte opposita

Ad ... hominis ... non posset peccare in ... et ... Deo. ... illud peccatum tribueretur Deo. ... quod illa opera, quae ... esse ... tribuitur ... [illegible] ... peccatum non ... Deo, nec Deo imputari peccatum ... peccatum ... [illegible] ... imputantur ... Quod ...

Dices 2.º neque esse defraudendum [illegible] Christi [illegible]
[illegible] quando incipit in instanti sub esse [illegible] a creante
[illegible] tribuitur: quia non ex eo, quod peccatum Angeli inciperet in instanti
[illegible] reali sub esse Angeli, producere[tur] a producente Angelum, ipsi
ne tribueretur. Respondeo [illegible]: [illegible] quia peccatum Originale hominis incipit
in [illegible] instanti, sub esse hominis, et in tale peccatum nec producitur a Deo
nec ipsi tribuitur: [illegible], quia peccatum Angeli [illegible] incipit in instanti
reali sub esse [illegible] [illegible] a Deo ad actus peccati [illegible]
[illegible], et in actu necessaria nec a Deo producitur, nec tribuitur
ipsi Deo producenti, aut creanti [illegible]. [illegible] denique, [illegible]
[illegible] ad [illegible], quia a [illegible] producitur incipit in instanti
[illegible] sub esse [illegible], et creatio [illegible]: et in creatione [illegible]
[illegible], non tribuitur [illegible] creanti [illegible]: quia multi [illegible]
tribuitur creatio: [illegible] quando incipit [illegible].

2.º quia ex [illegible], [illegible] operationes, quae incipiunt sub
esse rei, [illegible] naturam sequuntur, esse operationes naturales, tribuendas agenti
[illegible] creanti esse rei, [illegible] ipsius, qua de causa tribuitur [illegible]
motus [illegible]: non tamen est cur [illegible], operationes quae [illegible] producens
et [illegible] incipiunt sub esse rei, esse operationes naturales, tribuendas
agenti [illegible] creanti [illegible]: [illegible] de causa peccatum originale
quod sub esse hominis incipit, non tribuitur Deo creanti hominem, animam
[illegible]: [illegible] peccatum autem Angeli, [illegible], quod peccaret, non inciperet
sub illo naturae, nec illud naturae sequeretur, [illegible] producens [illegible]
[illegible]: quamvis [illegible] [illegible] incipiunt [illegible] ad [illegible]
sub Angelo: [illegible] ex eo, quod peccaret non sequitur tale peccatum tribuendum
esse Deo creanti, seu producenti Angelum.

3.º quia malitia peccati sequitur in instanti [illegible] est
[illegible] actus peccati hominis [illegible]; malitia vero peccati Angeli
in [illegible] [illegible] sequeretur [illegible] actus
[illegible] Angeli; quamvis sequeretur [illegible] actus peccati Angeli
[illegible] sequeretur [illegible] ipsius Angeli; [illegible]: [illegible]
[illegible] malitia peccati hominis sequatur [illegible] naturam ex [illegible]
[illegible] actus peccati, ex qua dimanat, quae quae

a Deo est punitio, non propter ea malitia peccati hominis est imputabilis Deo: quod etiam si malitia peccati Angeli sequeretur ea intrinsece contingere ex natura productus Angeli facto a Deo, non propterea ea malitia peccati Angeli esset imputabilis Deo: sicut ad imputabilitatem illius peccati hominis non sufficit ea materia innata: nec sufficeret ad imputabilitatem Angeli peccati ea natura innata.

4°. quia philosophi aiunt Adversarij, quatenus dicunt, quod si Angelus peccaret instanti primo, ea actio esset naturalis, quemadmodum est naturalis motus lapidis levitatis: et ideo tribuenda a Deo, sicut ut per agentem generantem Angeli. Contra quod sic arguitur: quia si Angelus per potentiam ex impossibili peccaret instanti primo, ea actio non esset emeritiva, et consequenter vitalis: quia non esset actio naturalis, et proveniens Angelo ab agente extrinseco, quemadmodum non provenit levitas et calor ignis. 3°. quia si mereretur instanti primo, ea actio meritoria non esset emeritiva, et vitalis ut supra diximus: ergo ita. Consequentia eiusdem constitutionis probatur: quia actio naturalis, et proveniens rei ab agente extrinseco non est vitalis, et ideo nec levitas, nec calor rei ignis, nec frigiditas et humiditas rei aquae sunt actiones vitales etiam iuxta Adversarios: non de ratione actionis vitalis ut talis est provenire rei ab intrinseco suo: Unde ipsi Adversarij qui actiones vitales sic definiunt: est operatio procedens rei ab intrinseco: et vivens ita est, quod se movet ab intrinseco.

D. Thomas et Suarez. Quia si non esset ob hanc [illegible] comitaretur Angelum in primo instanti esset actio naturalis Angeli, ac proinde proveniens ipsi ab extrinseco agente quomodo passiones rei proveniunt rei a generante, sequeretur aperte quod Angelus non potest mereri in primo instanti. Probatur: quia ut actio sit meritoria requiritur ut sit libera: Sed nulla actio Angeli in primo instanti potest esse libera: ergo non potest esse meritoria. Probatur minor: quia ut sit libera debet esse vitalis: Sed nulla actio Angeli in primo instanti ex dicta via potest esse vitalis: ergo nec libera. Probatur minor: quia actio vitalis Angeli debet provenire ipsi ab intrinseco suo, et non ab extrinseco generante, quomodo ipsi proveniunt passiones proprie, aut ignis levitas: atque hoc vos etiam nulla actio, sicut quia vobis admittitur meritoria, et quia ex vobis ostenditur peccaminosa, proveniret Angelo ab intrinseco, sed ab extrinseco

a gente gravite ipsius: quo modo igitur provenit levitas: quod nulla corr-
rectio posset ea [illegible] Cap. 3. Quod nostra doctrina impugnatur a quibusdam
patribus pro sua opinione.

Cap. 3.

Probatur 3° nostra doctrina impugnatur ab aliquibus patribus pro sua opinione.

Alii vero aliqui assignant rationem ut declarant, quia natura sua non potest peccare in primo instanti. Et ratio est: quia peccatum non potest provenire a natura bona et integra, qualis est natura angelica in primo instanti suae creationis; non enim omnes ex integris producuntur illis; [illegible] a mala voluntate et natura corrupta provenire: quia peccatum oritur ex prava voluntate.

Sed contra hanc rationem, nunquam [illegible] [illegible]: quia prima voluntas peccatrix Adami data [illegible] fuit peccatum: et talis sua et peccatrix voluntas non provenit ex prava et corrupta voluntate nec ex natura corrupta; sed a natura integra et in se bona: ergo peccatum procedere potest a natura integra et in se bona: ergo non est necesse, quod procedat a voluntate et natura corrupta. Probatur minor: quia ante eam primam voluntatem peccatricem Adami non praecessit alia mala voluntas, nec natura corrupta: alioquin illa prima voluntas peccatrix non esset prima voluntas mala et perversa, nec [illegible] talis [illegible] voluntas, [illegible] peccatum corrupta esset natura, si ante illud corrupta fuisset natura.

Dices: illam primam voluntatem peccatricem Adami non praecessisse aliam malam voluntatem perversam prioritate ad aliquod [illegible] peccati: sed a alia prioritate ad aliquid primum. Sed contra: illa prava voluntas, ex qua provenit ea prima voluntas peccatrix Adami, non tamen esse voluntas seu natura corrupta, quia corrupta.

Sed insistit et rogo: [illegible] ea prava voluntas [illegible] fuerit peccatum, an non? Si primum: ergo ante primum peccatum Adami datur aliud peccatum in illo: et si illud non erit primum peccatum, quod [illegible] illa voluntas prava [illegible] ad primum. Quod de hac sua voluntate prava [illegible] angeli: et sic praecedens angelus in [illegible]. Si 2um: illud primum peccatum, sive prima voluntas peccatrix Adami [illegible] a natura [illegible] integra, et non a natura corrupta. Probat hanc [illegible].

qd aña sit peccato, et n̄ aña integra, et n̄ Corr.ᵃ et illud tm peccatum Adami pertinuit aña conjuncta sit peccato: sit pertinuit aña integra et n̄ Corr.ᵃ ergo peccatum potest pertinere aña sola et integra.

Defectum Adami anima ad illud tm peccatum n̄ ee Corr. in actu, ee tn Corr. in actu, seu quod idem est ee Corruptibile: et sic distinguo, ergo illud tm peccatum Adami pertinuit aña Corr.ᵃ et n̄ integra. Consequentia quia pro ee Corruptibile, seu Corr. in actu, n̄ ee Corr. et integrum absolute loquendo: ut quod frangibile est, si fractum in actu, absolute loquendo n̄ est fractum, et integrum, et illud tm peccatum Adami pertinuit per ee aña sola Corruptibili, seu Corr.ᵃ in actu: ergo n̄ pertinuit aña Corr.ᵃ sed integra absolute loquendo.

Sed nec potest dici, illud tm peccatum Adami pertinere a volte prava, ergo n̄ pertinuit a volte defectibili, et Corruptibili quia voluntas Adami ante peccatum n̄ erat prava, et absolute sola erat integra, ergo si dabis voluntas nunc fieri defectibilis et Corruptibilis per peccatum. Disp. 3. an voluntas Angeli sit naturaliter immutabilis in sua volitione.

Disp. 3ᵃ

Utrum voluntas Angeli sit natura immutabilis in sua volitione?

Affirmat 3 tenet cum D. Thoma varijs in locis ... et alijs quos citat Suarez lib 3 de Ang. c. ... et ... D. Damascenus infra citandus.

Negative ... defendunt Schot. ... in 2. dist. 7 q. ... necnon et fere omnes nostri Suarez. ... Val. ... Vazq. et ... de ... ubi ... Suarez ... ex D. Hyer. D. Gregorius D. Fulgentius et alios.

Sed mihi hic 2ᵃ, ex ... noe destruendo ... ... quos ... , nempe ... Angeli n̄ ... mutare voluntatem

seu Medios: nō adhæret immobilr ijs, quæ sēlt iudicauit, et hō hi quiji, quæ cognū euenij: ꝗ ez eligit immobilr ea, quæ sēlt vult et eligit: ḡa mens volendi ms cognandi et illi adhæret naīā et motori mōty, seu mobile

D. Dāt. 1: qānis nos ōā confirmimus. thol. d R. C. tandē. Angos pbā cognit mere ꝗ stabile, mereq; dreheabe, hīs nō adhæret immovitr, dum firmit, d ley firmid fe ꝗ̄ ome et aliqd do ey gltate: ꝗ ey postea Angs port Statu ez natr deveute et fluend ijstay ōbay potent mutare ms cognd: ꝗ ez potent mutare ms volend. 2o ꝗuij ai-cumom at Adverl nullye.

Dāt. 1: ḡa mūs volendi in Angs n sequr ḡrauū mij cognū, nec illi adhæret et mobile motori; qd sic pbo, qā si mūs volendi in Angs ita adhæreret mō cognd, nō noet volūs Angi sub eadē cogne obri velle et nō velle, seu velle et nolle idē obiy: sed sub eadē cogne deaet mi ꝗu derate adhærere: atq port sub eadē cogne obri velle et nō velle; seu velle et nolle idē obiy; ac ꝗinde sub tali cogne nulli ꝗri adhæret volūs derate in aū 1o ad volend, t mūs volendi in Angs nō ita adhæret mō cognd, ut Adverl vinnt. Obr mīs: qd volūs sub oiby cognity ꝗtuenibus libs in au 1o ad volendy indiffr oio est ad volendy, et nō volendy obry, siue ad voldy et noldy illud: nō volūs liba dēt eē satis, ut sub oiby conuinientiby ey ꝗle aūs tā ad voldy ꝗri ogari et nō ogari ꝗ dlā.

Obr 2o ꝗ: ḡa volūs Angi pectior libe-buis intlo suite, ita meth liba alte et anj ad volendy et nō volendy in sequē inllē idē obiy, si ꝗui libā ad volendy, et nō volendy ante ꝗri volūs inllo inllē cum noue ex exce sug abr libr. pūle ad inllo distante d ad ꝗue libē volūs Angi ad volendy inllo inllē ansy volunt in rūs, ut sub ea ꝗa ꝗre, sub qua volunt, potue-rit nō velle, ut sic lex roe ꝗ ꝗ facta: ꝗ ita ez libea

et sic repetendo in 1° instanti, antequam in illo vellet, ut non sub ea specie cogne, sub qua nunc, sed non velle. Et sic mutare antequam volitiones de volitionibus in volitiones sicut nostra Angelus aliquid voluit et elegit, non in sua volit. mutari; ita 43 ergo si non muteretur ...

Obo 3. quod D. Thomas advertit sic S. Thomas 1 p. q. 63 art. 5 in resp. ad 4. Angeli peccantes meruerunt per ... in 1° instanti suae creationis, non minus quam Angeli boni ... postea vero peccantes Angeli peccaverunt et per peccatum ... amiserunt, avertendo se a ... ultimo fine: ... ad hoc: ... Angelus ... mutari in sua volitione et electione, non tamen ... bonum, tam malum, ... Deo ... charitatis et ... meritum, ... peccatum ... ab illo.

Ob. 66. D. Damasc. l. 2 de fide c. 3. ... loquendo de Angelo: ... ea ratione minime capax est ... Resp. non ... ibi non ... Angelos ... volitis, ... naturalis ... quod ... in ... seu in ... Ergo ... Angelus non ... ho ... in ... Deus non est ... Angelo, ... hoc est ... non est ... in ...

Ob 2. ... ultimi fini, ... aliarum electionum: at Angelus adhaeret immobiliter ultimo fini, ... adhaeret immobiliter ... aliis electionibus, quarum ad ... fines ordinantur. ... quia ... ferebant, non ... Angelus in 1° instanti suae creationis adhaesit ... meritum, et charitatis Deo ultimo fini et ... non adhaesit immobiliter, sicut postea ... peccatum.

Ob 3. Voluntas quo ... est, eo liberius eligit ... vehementius et firmius adhaeret ... electioni. ... Angelus ... et liberrime elegit ... quam ... postea

q. dy aliqui sit adhereret rei electe, ita ut
illa non possit dimoveri. Resp. ... nando maxime
q.d ea maior ... Angeli ... pot in aliqui fal-
vari dicitur a tanta maiore et firmiore adhesione ad
obiectum, imo si liberius est, liberius poterit mutare sese.
Resp. 2. omnino maior. Ad dubium ... dicendo, verba
Angeli ... est ... turbatus est, atque valde potest
seu affectiones vestra, non ... turbatus est, atque ... in
summo, ... Angelos alios sint valde ...
tiores aliis, ac proinde non ... Imo ... arg-
u hos. ... vosqualis ... affectiones aliis non adhaerent
immobiliter obiecto ut Angeli ... , ut ... moveri, seu
mutabiliter.

Et dicta huiusque sufficiant pro materia de
Angeli, qui nos in pace custodiant et
in viis perducant superis faventi-
bus.
Apostolorum Principibus.
In
quorum presidio illi
finis.
Imprimimus Granatae.
Anno D.
1615.

errez de Angelis